THE UNITED CHURCH

OBSERVER

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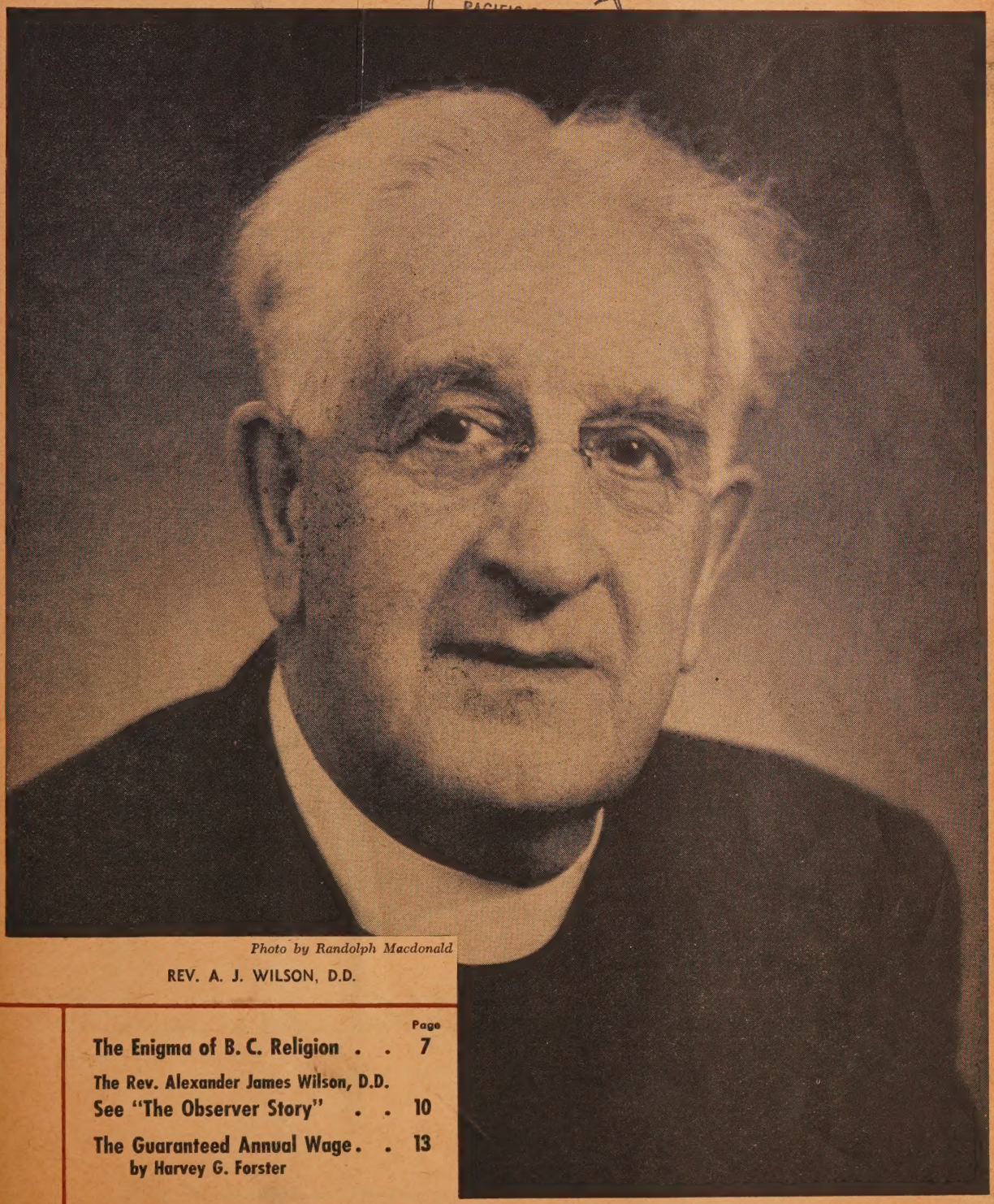

Photo by Randolph Macdonald

REV. A. J. WILSON, D.D.

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The Guaranteed Annual Wage . . 13
by Harvey G. Forster

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A Letter from The Book Steward

I should like very much to say a word of personal welcome to the new Editor who makes his bow to OBSERVER readers in this issue. I commend him both earnestly and heartily to all ministers and members of the Church, and to all Canadians interested in a journal of Christian news, opinion and comment. We bespeak for him your encouragement and support, and your constructive criticism of our efforts to continue to provide a publication of religious and cultural significance for both the Church and the Nation.

Many such publications have had a difficult time on this continent in recent years. We have our problems, too, but THE OBSERVER now stands at a peak of influence and circulation, with 155,000 subscribers, and probably twice as many readers.

We hope that you will like the new page size, and some changes in the arrangement of the contents. We wish to present THE OBSERVER in the most attractive and readable form.

Of course the best way to show your support is by helping to extend the circulation. 1,486 congregations have enrolled in the Every-Family Plan, and great numbers of them report increased interest, devotion, and financial support as a direct result of having the Church Paper in the homes of their people.

Congregations not yet enrolled in the Plan should enquire at once for the form and details of enrolment. And a kind word or a friendly suggestion from an OBSERVER reader may produce an individual $2.00 subscription from many who would enjoy reading the paper.

C. H. Dickinson
The Book Steward.

THE UNITED CHURCH
OBSERVER

SEPTEMBER 1, 1955

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Billy Graham and his children.

THE NEXT ISSUE

"Billy Graham's Other Life"

"Japan Today"
By E. Stanley Jones

Observations

ROMAN COLLAR, our best known anonymous correspondent, has resisted our editorial pleas to come out from behind his pseudonym. He apparently enjoys too much, hearing people run him down behind his back to his face, to give it all up. However, he has gone so far as to permit us to let his twinkling eyes appear above his back-to-front collar, with no name beneath. (See p. 20) Those who run round in ecclesiastical circles will recognize a very striking resemblance to a former Moderator of the Presbyterian Church.

As to that nom de plume. It seems that years ago when he was first asked to write for THE OBSERVER, he was appearing in a number of publications under several names, including his own. One morning when he got up he was pondering, so deeply, the problem of a new by-line, that he put on a clean shirt and fresh clerical collar before he shaved. Now those who know him will realize that he would be left undaunted by that. No clerical collar would keep him from lathering up. So he kept his shirt on, something he doesn't always do, by the way. A few moments later, while squinting at his foamy face above the Roman Collar, he received his inspiration for the now rather famous title of his column, which some people don't like, but everybody seems to know about.

* * * *

● PERMISSION HAS NOT been given by Harold Arnup of the Treasury Department, so this little story is a direct steal. Out at British Columbia Conference a while back, Harold was the special speaker for a big layman's night, and did a very fine job. As he was slipping away through the crowd afterwards (before the brethren got him involved in pension fund discussion, no doubt) he overheard one lady say, "My isn't he young to have been a Moderator." He was still feeling quite good about this, until a few moments later he overheard another lady say to her friend, "Yes, he was all right, but you should have heard his father." And that reminds us that we have discovered since arriving in the office, that the initials J. H. A. on the bottom of adventure book reviews, and exciting boys' books, belong to our former Moderator, the Very Rev. Jesse H. Arnup. In future we are going to spell the name right out, so you will know what retired Moderators do when they leave 299.

* * * *

● SOME MONTHS AGO we published a request from Miss Dorothy Kilpatrick of India, for copies of *Reader's Digests* and used Christmas cards. She knew she could put them to good use in her work on our Central India Mission. Now she writes, "Thanks, but please, please ask your readers to stop." Seems that some of our 155,000 OBSERVER families had been flooding India. "From coast to coast of Canada, they are pouring in upon me. The Government of India has even had to hire a "tanga" (which we understand is a buggy) to bring them up." She does want to thank everybody, but she also wants us all to wait now till the digests have been digested.

* * * *

● BILLY GRAHAM HEADQUARTERS have been set up in Toronto for months now planning for the September - October Crusade. We dropped in one day to get started on a story, and noticed that Les Hannon, Associate Editor of *Maclean's,* was there and getting a lot more attention than we did. We found such lovely pictures of the Graham family, and were so impressed at what we heard about his personal life, that we were even more convinced of the simple goodness and greatness of the man. We are just waiting to see what *Maclean's* has to say about Graham . . . we hope OBSERVER readers are anxiously waiting for our story of "Billy Graham's other life," next issue.

* * * *

● WE WISH THAT if any of our readers see Polycarp they would tell him our letters keep coming back, and we would like his new address. The trouble is, we understand, nobody knows him but us, and we don't know where he moved after his last column was published.

Letters

Why So Quiet?

Dear Sir: I have looked in my Church paper, THE OBSERVER, in vain for editorials or articles of the wonderful evangelistic campaign of Dr. Billy Graham. Our Church has been praying for a revival for years, and now that it has come, why so strangely quiet about it? With all good wishes, and a wish that you would find it in your heart to promote "this man of God," which surely God has lifted up, our Blessed Book the Bible says, "and I if I be lifted up shall draw all men unto me." Would you please publish this letter?

Sherbrooke, Que. Mrs. W. E. Hodge.

See next issue for Billy Graham feature story.—Ed.

"It MUST be one of ours. . . . The door is locked."

"Unity in Diversity"

Dear Sir: . . . I have just bowed out of the active ministry, and have since received a letter from the Roman Catholic priest who lives in the village where I have been serving. . . . He runs a college, where fifty of the students are Protestants, and I have been helping out a bit.

We have had such fine relations we have come to feel like brothers. A lot has been said about the differences between our Churches, and I know they are real. But have we emphasized the things we agree in? I have thought this letter might be useful as an illustration of the possibility of unity in diversity. Obviously the good Father was altogether too kind in his references to myself, and if for no other reason the names must be left out.

I have asked him if he minded me using the letter for a bit of propaganda for ecumenical relations. He said, "The letter is yours and do what you like with it. I mean every word of it." Incidentally the letter was written on the feast day of Peter and Paul. Here is what he wrote:

The Letter from Father . . .

Dear . . . :

Peter and Paul were two good guys—could have a lot of face-to-face disagreements on non-essentials but, in the Christ, unity extraordinary in diversities—which today is a fair appraisal of our relationship.

I do wish I had been right here, on hand, when you were bowing out — we could have crystallized in words the important fact we have lived.

You have been a grand old campaigner for the Christ — one of the all-weather kind. Your life is one identified with the full gamut of the golden jubilee decades —your activity finding its scope from Winnipeg to the Alberta border—and that activity was, as Churchill would put it, "all in human effort," for God. It was an influential life—a life that really accomplished much in the lives of others. Yours has been a gracious, scholarly personality. Yours the gift of unassuming dignity and genial charm. So many have charm merely as a "potential," but you know how "to turn it on," and the gracious way you have constantly done so has made your ministry not merely a pleasurable adventure in humanism but a truly fine crusade for the things of God.

I deeply regret losing your close and affectionate association in . . . .

God bless you, old friend — and good-night.

Don't over-tax your strength this summer. Sig.....

What Goes On

Dear Sir: As a member of our local public school board for the past seven years I wish to object to writers who attempt to extol the largely barren criticism of Miss Hilda Neatby in *So Little for the Mind.*

Miss Neatby does not know what goes on in elementary classrooms, at least in the province of Ontario. Teachers and Public School Inspectors of long experience agree that better teaching and better standards are being achieved than ever before. Furthermore, they understand and cogitate upon the fact that there are many problems in mass education which have not been solved and which require a great deal of research.

Miss Neatby wants to restrict secondary education, or education for adolescents, to the brilliant few. She criticizes Mr. John Dewey when he says that the job of the educator in a democracy is to educate as many as possible of our young people to think, and to think objectively. Otherwise their democratically expressed decisions may be too often faulty.

There is a great field for research in adolescent education. Unfortunately in Canada, the high school teachers, principals and inspectors are largely "Neatbyites" and are shirking their duty to the community by doing so little to prevent 70 per cent. of our adolescents from graduating through the side doors of our high schools, through "drop-outs" and failures.

Timmins, Ont. J. D. Elliott.

A Pilgrimage

Dear Sir: We enjoyed the article, "A Pilgrimage to Pioneer Churches" in THE OBSERVER. As I am a hound for old things, history, etc., we took the trip and covered as much of the territory as possible in our limited time. I took quite a few pictures, and am hoping that I can make a set of slides to show in our Sunday School, with the article as a foundation for the script. My wife and young lad made the trip, and we must thank you for the spark that sent us off to such an interesting and educational part of old Ontario. I am keeping my eye on THE OBSERVER for another of your Pilgrimages.

Wm. G. Laird.

Bowmanville R.R., Ont.

"An Expanding Canada Expects an Expanding Church"

Uranium City
Vacational School
(Rev. Norman Scott)

These children of Canada—these children of God—on the frontiers—in the crowded cities of our Homeland

Represent the true Wealth of Canada

To give Christian opportunity to Canada's young folk—to tell them of Christ and His way of life—to help them grow up as worthy Canadian citizens

THE UNITED CHURCH OF CANADA

has stationed

More than a Thousand Missionaries

in the needy places of our Homeland
—on faith that YOU will support them

You may share in this glorious work. What you do to help them is done for God—and what you do for Him lives on for ever.

This is only ONE way in which our $5,000,000 Budget of Need will be invested

WORLD-WIDE

The enterprises of our Church—Preaching, Teaching, Healing, Helping—depend on your support. Join with others, to make sure our $5,000,000 objective this year is completely realized.

GIVE

generously and systematically through the

TITHING

Tithing is more than a term; it is a way of life; it is not a legalistic obligation; it is a heartfelt exaltation. Its chief ingredients are love and sacrifice. Jesus tithed—Do you?

MISSIONARY AND MAINTENANCE FUND OF THE UNITED CHURCH OF CANADA

Personal, But Not Strictly So

IN this our first editorial, we gratefully and humbly acknowledge our Church's call into a new phase of the ministry to which we were ordained. To us it seems like one of the greatest and most privileged opportunities the Church could give any man. Perhaps we may be indulged a few sentences to stand on our own personal dignity—or vanity. We did not seek, nor did we particularly desire this position. The pastorate provided full and happy years and ample rewards in service. We deeply regretted leaving our own charge.

But now that we have been asked to do this work, we assume our new tasks with a clerical collar still on, thanking the Church for its honour and trust, considering this an extension of our ministry in a very exacting field. We feel poorly prepared in many ways, to accept the heritage this editorial chair provides, and inadequate to become one in the succession of able editors. We are convinced that this is one of the most fascinating periods of our Church's short history, at a time when Canada has passed the half-way mark of the century that was supposed to belong to her.

We have been learning, and it has bothered us a little, something of the greatness of the servants of our Church in its scattered missions and preaching places—over 6,000 of the latter. And we have sensed how some of those who serve most faithfully in the most remote charges look to THE OBSERVER for information and guidance, inspiration, and even enjoyment. THE OBSERVER could be the greatest influence for good in this nation. Its great circulation, unequalled by any journal of opinion and interpretation, religious or otherwise, published in Canada, gives it a tremendous potential.

For the sake of the work it may do, we covet for it the loyalty and support of all our people. Were we to receive the goodwill and understanding, and the helpful, appreciative and constructive criticism the official paper deserves—and seldom gets—its prestige could be doubled, its circulation tripled, and its good works multiplied.

Basically and simply, the task of THE OBSERVER is to aid the Church in every possible way. It would be unthinkable that we should try to carry on our work as a national Church, without an official paper.

Elsewhere in the paper we try to pay a tribute to Dr. A. J. Wilson, the retiring editor. We have appreciated deeply his friendship and assistance in these recent weeks. We hope you read "THE OBSERVER Story" and learn what an interesing, able, and kindly person has been editor for the past sixteen years.

THERE WILL BE SOME CHANGES

THERE are certain changes in this issue, and there will continue to be changes made. Some of them are the result of scientific sampling of opinion, and others the product of our own editorial tastes and convictions.

The most obvious is the size of format; this was done for practical not editorial reasons, but it will influence the organization of our editorial matters. The next most obvious change is the switch from newspaper to magazine lay-out.

The growth of the Church, the problems of news gathering with a very small staff, the delay from the time events happen till they are in the hands of our readers, seem to emphasize the need to swing from the tabloid to magazine type of publication.

Our news will be organized more tightly and departmentalized more closely. The indications are that in some ways our membership is really a big, scattered family, so we are going to carry as much condensed news as possible. There will be more longer articles; we are interested in reader reaction to these.

Frequently we hear requests for an Alberta section, a British Columbia page, an Eastern supplement. Publishing costs make this difficult, but even if it were practical we feel that what is written about Newfoundland should be read in Kitimat, and what is told about the prairies should be good for Montreal to know. The whole Church should know what goes on in Uranium City, and if there is a good story in a nursery school in Halifax, maybe it will help someone in Saskatoon, more than it would help Halifax parents to read about their own children.

We approach the news coverage from the point of view that we just can't cover all the news of our many organizations even skimpily. We are interested in trends, movements, significant things. A row in a choir, or even the burning of a mortgage, or the turning of a sod, isn't too interesting unless it is a significant or symbolic choir row, or sod-turning, which might indicate a trend in choir-rows and sod-turnings.

And a story about a Maritimer, educated in Ottawa, ordained in Winnipeg, married to a Saskatchewan girl serving as a missionary in Peace River, is a better story than a Toronto graduate of Emmanuel serving on Bloor Street.

We purpose to have a number of departments; for example, we have wearied of people saying that the United Church doesn't know what it believes. Certainly it is a broad, inclusive Church, where there is great liberty of conscience, and diversity of opinion. But it is not hard to find out what the United Church teaches, even though there may be tremendous difference in emphasis from one pulpit or Bible Class to another.

We plan, as carefully and scientifically as resources will permit, to find out what features are proving interesting and helpful, that the paper may be used, as well as the limitations of editors' talents will permit, in the service of Christ's Church.

OBSERVER
SEPTEMBER 1, 1955

THE ENIGMA OF B. C. RELIGION

A rich and beautiful province, ahead socially, culturally and financially . . . but the crime rate is up, divorces and alcoholism lead the country and the church is statistically not holding its own. Why? It's still a young province and it hasn't enough churches.

By A. C. FORREST

BEAUTIFUL British Columbia is as diversified religiously as it is geographically. It has more atheists, fewer Roman Catholics, more Doukhobors, and fewer women, proportionately, than any other part of Canada. It has more beautiful scenery, and more beautiful homes, and more divorces, and more alcoholics than the rest of the country.

You can't come winging into Sea Island airport late at night when Vancouver is ablaze, or sail out towards Victoria under the Lion's Gate Bridge when the stars are out, or stand on Little Mountain in the darkness and look across to the ski-lift with its ladder of lights reaching up into the heavens, and ever be quite content to go back to where you came from again.

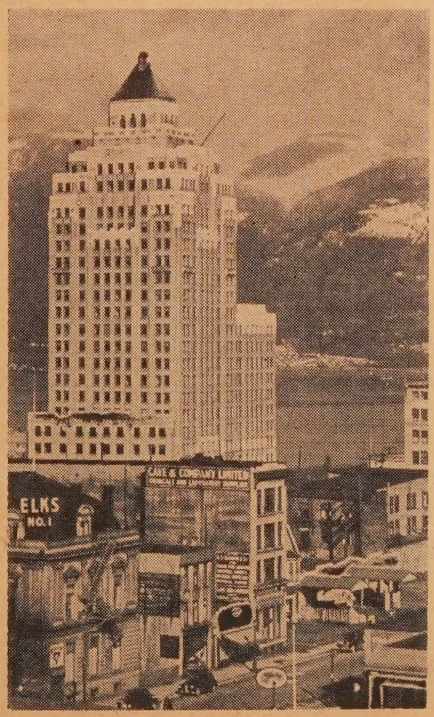
You can see the crowds pouring out of the great Churches of Victoria, look at the magnificent gardens of that wonderful city, and marvel at what God has done for the West. And nowhere has God left His people without view of the mountains. On the surface it is mostly loveliness, and a visitor to the West coast can hardly keep from asking the price of rents or houses, and even ministers begin to wonder about preaching for a call.

But British Columbia has, or should have, its worries.

Drug addiction, police troubles, juvenile delinquency, alcoholism, insufficient Churches and their failure to keep up with the population growth!

The Church in British Columbia seems very prosperous. It's those iniquitous statistics which point up a problem. The rich province is growing rapidly, and the United Church is the largest with 34 per cent. But since 1921 the population has increased by 70 per cent., and the United Church by only 45 per cent. And British Columbia lags in the production of ministers; it can't produce enough from its own families for its own people.

Of the 41,000 men and 18,000 women who in 1950 told the census taker they had no religion, 25,000 were in British Columbia. Ontario was next in atheists with 13,000. Not a soul in Prince Edward Island or all of Newfoundland would confess to such a thing, and only four persons in all of New Brunswick and Nova Scotia said they were devoid of religious faith. Perhaps British Columbia is more honest. Perhaps it has some relationship to the alcoholism statistics which in British Columbia are the highest and in the Maritimes the lowest.



Downtown Vancouver.

British Columbia has some beautiful Churches, and the smart, modern and contemporary architecture indicates they are venturesome and have a taste for lovely things. But some of the buildings are too small, and will be completely inadequate; and some suburbs have no Churches at all, and the people don't seem to worry enough about it.

While Churches seem full, the statistics indicate that there aren't enough. While the people are generous, support of missionary funds is the average for the whole country, although British Columbia is a rich province. And while they would resent being thought about as a missionary province, the United Church spends more Home Mission Board funds there than in the other Conferences.

More Men Than Women

BRITISH COLUMBIA is noted for having 30,000 more men than women, while Saskatchewan boasts a surplus of 60,000 ladies. Logging, lumbering, fishing, mining, and such he-man industries, plus unattached Orientals, account largely for the coastal male surplus.

British Columbia seems to be the most difficult province in all of Canada in which to make any progress in religious education in the schools, yet it is predominantly a Protestant place with only 168,000 Roman Catholics, in a population of nearly one and a quarter million. Quebec and New Brunswick are the two provinces which have more Roman Catholics than Protestants.

Despite the vast rich stretches of land, and the vigorous lumber and mining

industries, British Columbia has an urban populace, and this has its influence on Church work. 66 per cent. of United Church people are concentrated in the Vancouver, New Westminster and Victoria Presbyteries. In Alberta, half of the United Church constituency is outside the large cities of Calgary and Edmonton, and Saskatchewan has 60 per cent. of its people outside the three major urban Presbyteries.

The province is known for its progress in social, educational and cultural matters. Yet it is also noted for its troubles with the drug traffic, the high number of its divorces, and for crime. Its geography, the great port of Vancouver, and its racial background contribute to this paradox. There are 3,736 Confucians, of whom about 90 per cent. are males. Over half of Canada's 8,000 Doukhobors are in British Columbia, and while for the most part these are an industrious, law-abiding and godly people, British Columbia Doukhobors' Sons of Freedom provide the headlines.

A visitor to the British Columbia Conference is aware that there is a lilt to their life, and an enthusiasm about their work. Young men with ideas stand up and get heard. Old men go into retirement, plant a few roses, which seem to grow and bloom by themselves, and soon they are working harder than ever in a Vancouver or Victoria Church.

There is something about the flowers, the hundreds of parks, golf courses, tennis clubs, and miles and miles of beaches which carries its influence over into the Church. Beauty is reflected in the architecture of a Shaughnessy Heights Church, and shines through the stained glass of Canadian Memorial's famous windows.

Ready For Something New

IT'S a province where the people are ready for something new, usually in a conservative sort of way. That's true even in politics! There were those who approached the Charles Templeton evangelistic campaign with some misgivings, but it had great success in Vancouver.

We sat one summer night down at Kitsilano Beach while the then brand new minister at St. Andrew's - Wesley Church, the Rev. Robert Cunningham, direct from Ireland, spoke to the thousands. On the front seats (looking as though they weren't used to outdoor Gospel meetings), a good number of his people were singing old hymns with verve. After all if their minister could hurry up from the dignity of the St. Andrew's - Wesley Chancel to preach at an open-air meeting, they would back him up. (And incidentally Mr. Cunningham can, and does preach effectively to the Sunday evening crowds indoors or outside.)

As the throngs strolled along the lovely shores, just a few blocks from the great city, we wondered if maybe there should be more outdoor services to make up for the lack of Churches, and to reach the people who don't go to them.

Metropolitan United Church, Vancouver.

That night as we sang "Guide me, O Thou great Jehovah" and reached the line "Pilgrim through this barren land," Mr. Cunningham let up for a second or two from his resounding bass, to whisper, "It doesn't look very barren to me." It was incongruous, for everything was rich and beautiful as far as the eye could see. But again, those wicked statistics, and newspaper stories indicate that beneath the beauty there is something barren, and a redemptive Gospel is needed.

Perhaps the most romantic story is written by God's little Navy of four ships, which ply the rough waters between the rocky coves, the light-houses, the fishing villages and lumber camps. Their budget is one reason that British Columbia Conference gets more than most other parts of the Church, proportionately, for Home Mission work.

Union College, on the great campus of U.B.C., has in recent years worked its way into the heart of the Conference. Not only do the graduates and students think of it as their college, but the laymen, even of the remote charges, know what it is all about. They support it, send their boys to be trained there, expect it to produce good ministers, and expect it to continue to stimulate the mind and heart of the ministry through the years. It does, too. But in 1955 Union has fewer graduates than any other college—five.

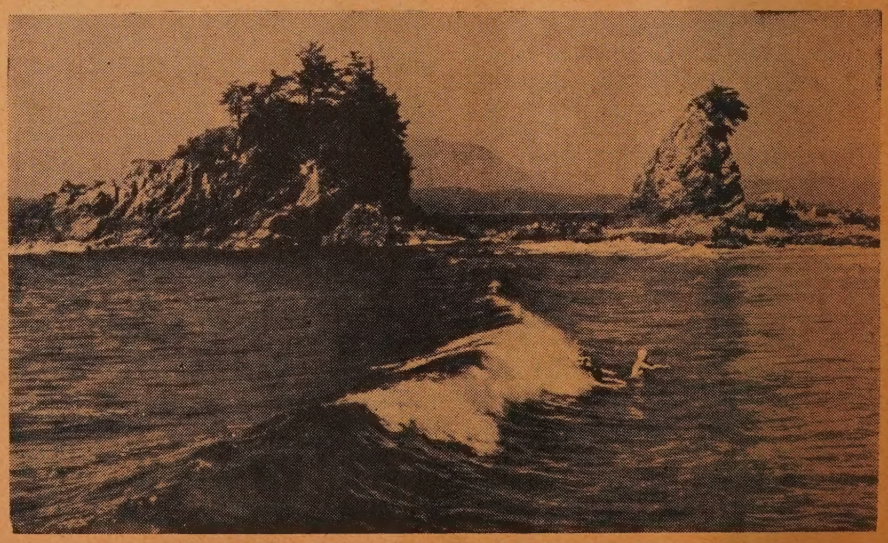
You can't pass over British Columbia and comment on its religious life today and overlook the tremendous growth and contribution of the A.O.T.S. Clubs which were born in Vancouver. The home for the elderly at Burnaby, Naramata, hospitals at Bella Bella, Skidegate, and Bella Coola, Indian Missions, and Kitimat, all deserve special stories. The Kootenays, the rich Okanagan, Trail and other mines, the vast territory covered by Prince Rupert Presbytery, and the Cariboo, are all part of the story. And in British Columbia the vanishing race is not vanishing, and many of the Indians are happy and prospering.

National Defence knows that the coast could be a potential Pearl Harbour, and the story of the Chaplains is part of the British Columbia tale. Security is tight, but uniforms are familiar sights.

Many Alcoholics

VANCOUVER has the highest incidence of alcoholism in Canada, according to the Alcoholism Research Foundation, but across the strait more staid Victoria has only 40 per cent. of the mainland city's problem, and ranks away down the list for Canada.

The life of Victoria and Vancouver has been marked a little by the numbers of retired people in the Churches. But Conference statistics show that it is one of the few which has more marriages than



Beauty of British Columbia is reflected in Church Architecture.

burials. And even in the Vancouver and Victoria Presbyteries the ministers are a lot busier with their baptisms, and weddings, than with sick calls and funerals. The west is still a youthful place; talk about retired folk dominating the scene is unfounded.

The "big" Churches in the Conference, according to the membership and budget figures, are: *First,* Victoria; *Ryerson, St. Andrew's - Wesley, Canadian Memorial,* and *Shaughnessy Heights,* Vancouver; and *Metropolitan,* Victoria. *Canadian Memorial* and *Metropolitan* are the strongest M. and M. supporters.

One minister laughs and says when challenged about M. and M. statistics, "We are always afraid that anything which goes over the mountains will be lost." Like other far-from-the-centre parts of Canada, British Columbia is a bit suspicious of Ontario, and the rumoured grabbing ways of Toronto, Ottawa and Montreal. But British Columbia people are good-natured about it. The carry-over from business and political prejudices is somewhat apparent among the Churches. But it is a reasonably healthy and youthful attitude. "Don't give us too much advice, and we'll do the job ourselves, and do it well, too," sometimes seems to be the sentiment.

At the same time the big pulpits of British Columbia have established a reputation for calling men from Eastern Churches to fill their vacancies. They have found able men this way, but sometimes the habit has been a little disconcerting to the competent young home-grown preachers.

Still a Pioneer Province

ALTHOUGH it is not in their nature to settle on their lees, British Columbia people could be lulled into a false security by the outward signs of religious fervour. But statistics cannot be overlooked. On a warm Sunday night in Vancouver, St. Andrew's-Wesley will have a great congregation; other Churches, by Eastern standards, seem to be doing well. But the West has an outdoor life. Whatever emphasis on sport does for the mind and body, it doesn't do much for Church attendance. Yet by Eastern standards British Columbia Churches are well attended. Why?

They are "under-churched." There are over 100,000 census United Church Christians in Vancouver. Census Christians often put down the Church they stay away from, but that is the number of Vancouverites who said they preferred The United Church of Canada. Vancouver has twenty - eight fully self - supporting Churches, and nine, receiving mission aid. If you exclude the latter, each Church has a potential of 3,600. Regina on a similar method of reckoning had an average of

(*Continued on page* 38)

The Hon. T. W. L. Prowse, Lieutenant-Governor of Prince Edward Island.

The Hon. A. W. Matheson, Premier of Prince Edward Island.

Charlottetown, Sept. 27th at 8.00 p.m.

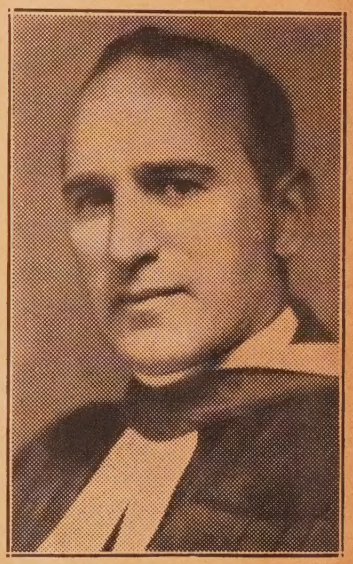
National Stewardship Campaigns To Be Launched

Historic Charlottetown, where the Fathers of Confederation met 91 years ago, has been chosen as the launching place, September 27th, for the National Stewardship Campaigns. From there it is planned that they will sweep across the country in one great mass meeting after another in all the large centres of Canada. The opening meeting will be broadcast over a C.B.C. national network.

The plans are being worked out by the new M. and M. Secretary, the Rev. H. E. D. Ashford, D.D., who arrived in the offices from Edmonton, Alta., in July. Dr. Ashford is convinced that the tremendous opportunities before the Church at the moment can only be realized if there is a great deepening and enriching of the spiritual life of the people. The theme of his crusade meetings will be the consecrating of time and talents and money to the work of the Church.

Perhaps there was a sentimental reason for choosing Charlottetown, for Dr. Ashford is a former Prince Edward Islander. And news of his appointment was scarcely published before pledges of loyalty and support started coming in from his old parishioners in the Capital. But Dr. Ashford says it is because of Charlottetown's Centennial this year.

In short order he has lined up the Moderator, the Rt. Rev. George Dorey, D.D., Dr. J. S. Bonnell of Fifth Avenue Presbyterian Church, New York City, and other great names in the religious world, to assist him.



Rev. J. S. Bonnell, minister of Fifth Avenue Presbyterian Church, New York City.

Dr. Dorey and Dr. Bonnell will be at the opening meeting. So will the Hon. T. W. L. Prowse, Lieutenant-Governor of Prince Edward Island, Premier A. W. Matheson, and Mayor David Stewart of Charlottetown.

The President of the Maritime Conference, the Rev. E. V. Forbes, D.D., will preside. Massed choirs from the district will sing, and the presence of the Lieutenant-Governor and other public men will give the occasion a Church and State atmosphere.

Campaign Dates

Charlottetown	September 27
London, Ont.	September 27
Oshawa	October 3
Cobourg	October 4
Belleville	October 5
St. John's, Nfld.	October 5
Montreal	October 6
Smiths Falls	October 7
Hamilton	October 8
Peterborough	October 10
Ottawa	October 11

THE OBSERVER STORY

ONE day last month, the Rev. Alexander James Wilson, editor of THE OBSERVER, Canada's largest religious publication, finished packing his camera, his portable and his books. He took a final glance out of the window of his dingy fourth floor office of The Ryerson Press, over the smoke stacks of Toronto's sprawling factory district, ran a hand through his unruly thatch of white hair, and said good-bye to his staff of two.

"I wish," he admitted to his newly appointed successor, "that I were coming, not going. The Church has been wonderful to me."

A. J. has never been afraid to tackle something new. But his friends were a little concerned about his facing a new career in retirement. But bachelor Wilson didn't move far. Just up the hall and into the office of the Board of Evangelism and Social Service, where Dr. J. R. Mutchmor needs special help for a year, while the National Evangelistic Mission is organized and launched.

Sixteen years ago United Church officials pried Alex Wilson out of his comfortable pastorate in the quiet town of Napanee, and asked him to do something about the sagging fortunes of the official Church paper.

Then, their weekly publication, once the most influential journal of opinion in Canada, was having a bad time. It was well edited, by the brilliantly able and scholarly Gerald Cragg. Theology professors, many ministers, and the intellectually alert still enthuse over it, and its name, *The New Outlook*. But ordinary members of the Church had been cancelling subscriptions for ten years, making even the final years of the late Editor W. B. Creighton's 32-year tenure a statistical nightmare.

Wilson threw out about everything except the new name, THE OBSERVER, which he deplored. He converted the paper to a semi-tabloid newspaper, abandoned the 110-year weekly tradition, and made it a fortnightly. He stopped paying for articles, built up a host of contributors across the Church, specialized in personal tit-bits of news from Church and people, especially in the small places, printed plenty of pictures, wrote outspoken editorials and watched the circulation grow.

Every Family Plan

He got a little boost by adding the circulation of *The Missionary Record* and his own Napanee published *Christian Advance*. The new paper aimed at the fringes of the congregations (at a time when prosperity was rising, and the outbreak of war turned the minds of many to religion), caught the interest of the Church. In a few years it had sixty thousand subscribers, but the deficit under which most religious publications operate, and which had plagued *The Christian Guardian, The Presbyterian Witness, The Congregationalist*, and *The New Outlook* was getting too much.

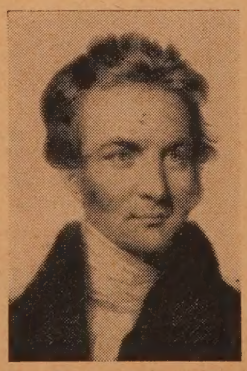
The subscription price was raised, and the circulation began to drop. By 1950 it was headed down toward 45,000, a serious thing when all other departments of the Church seemed to be forging ahead.

In 1952, after an Every-Family-Plan had been successfully introduced by The Presbyterian Church U.S.A., the General Council adopted a similar scheme here. 1,462 congregations enrolled, and circulation was steadily boosted by Dr. George A. Little, retired Editor of Sunday School publications, who took on the job.

The result: When Dr. Alex Wilson wrote his last "30" on the August issue, he had the satisfaction of seeing the circulation increase from 11,500 to 155,000, a

THE CHURCH PAPER

Pictures shown on these pages illustrate "The Observer Story." For 125 years the Church paper has rolled off the presses, the joint enterprise of Editors, Assistant editors, skilled craftsmen, and efficient advertising and circulation staffs.



Rev. Egerton Ryerson, First Editor of "The Christian Guardian," forerunner of "The Observer."

The retiring Editor, Dr. A. J. Wilson, used his camera with good effect.

hopping 1348 per cent. rise in 16 years. And while the cost to The Publishing House of producing and circulating THE OBSERVER had risen to the highest ever, the cost per capita had been reduced.

Fringe Subscribers

At the same time there was obvious restlessness among many new subscribers. Over 100 Churches which had gone in on the Every Family Plan did not renew. Fortunately for circulation they were mostly small lists of subscribers. It had been expected in circulation and advertising quarters, that advertising would be rapidly increased with substantial costs underwritten with a large circulation. This has not happened. Advertisers have expressed reluctance to enter the religious field, partly through fear of being solicited by scores of tiny religious publications. However, some new advertisers have been finding excellent results and there is some promise in the field.

There is a conviction among many that the former papers appealed to the inner circle of the Church, ministers, elders, and Church School superintendents. Dr. Wilson's policies took it out to the stewards and teachers. The Every Family Plan has secured readers out on the fringes of the membership, many of them with only half-hearted interest in the local Church itself, who are unfamiliar with the work of the larger Church, and don't know the difference between a Presbytery and a General Council, and don't particularly care.

Changes Made

Alex Wilson felt, when he reluctantly came into office, that two things had to be done. The East and the West of the Church had to be drawn together. And the various branches of the Church union had to be grafted more firmly into the spreading tree.

He sensed a hunger on each part of the Church for news of other sections. To work out his policies he treated the constituency as a big family and handled THE OBSERVER somewhat like a chatty home town newspaper, specializing in the main family interest—religion.

This worked. There are indications that it may not continue to work with the new subscribers; that the time may have come again for major changes.

An Unusual Editor

IN some ways A. J. Wilson has been an unusual person. He first felt a call to the ministry while toiling for a scanty wage in a machine shop in Saint John. A year or two later he headed to Pictou Academy and began to prepare for the ministry.

There he took his first short-lived flier into journalism, lampooned a faculty member, and was through editing in a week. Except for the kindly intervention of a great Maritime divine, the Rev. Lochie Hughie McLean, he might have been through with Pictou.

Wilson like most candidates for the ministry did many things while acquiring his education, most of it at Queen's. He worked with a pick and shovel for the Grand Trunk; he taught schools; he built Churches at Elko and Terrace, B.C., and eventually he was called to Napanee.

There his patient congregation, knowing a good thing when they had it, didn't worry when he edited the local weekly paper, published a national religious journal, and preached his morning sermon over again in the afternoon to a congregation of several hundred men in the local theatre.

Even that enterprise was typical. One day he was giving Presbytery a lecture on evangelism, when an elderly Scotsman says, "Fine, but wha' air ye doing aboot it?" The following week he rented the theatre and opened his Men's Forum.

Toured the World

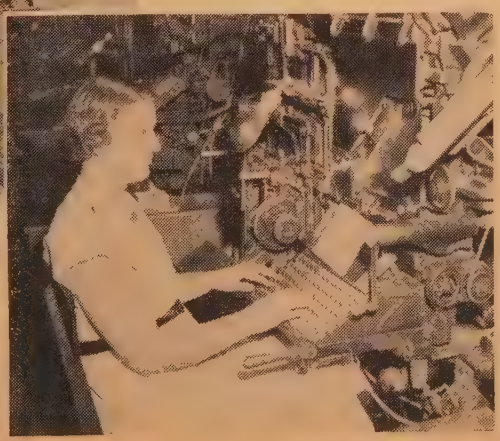
Napanee people didn't worry when their minister packed off with Sherwood Eddy to tour the world. They would wait with interest till he would return, and fill his columns and sparkle his sermons with references from the Orient or Europe.

In the first war they grew accustomed to his spending the morning in a shell factory (turning his pay over to the Red Cross and I.O.D.E.)

He smiles when he admits that he is not only an Honorary Member of the Red Cross, but also of the I.O.D.E. and the W.M.S.

But he was never content to preach just with example, and sermon. He had to write about it, too. Dr. J. R. Mutchmor writes of him: "His chief contribution was made with his pen, and particularly in editorial writing. Wilson believed in hitting the iron when it was hot. He favoured short, plain sentences. He was the William Allen White of the United Church. Like White, he found and developed his genius for producing hard-hitting editorials when serving (both as minister and) as Editor in a town. . . In Napanee he never used rose-water or perfume, and he found no need for them in his larger sphere of work as the Editor of THE UNITED CHURCH OBSERVER. No target that needed to be attacked was too big for Wilson. . . At

Mr. Kenneth Pointer in charge of the big press on which "The Observer" is printed.



Mrs. Mary Hall, Linotype Operator in the Composing Room, who sets all "Observer" copy.

Miss Marilyn Sheffield, the newest recruit in the Circulation Department of "The United Church Observer."

no time was he mischievous; never was he indiscreet. On the other hand he was always forthright in his witness, most effectively and chiefly made on the moral and social fronts of life in Canada."

In a public address at the time of his retirement the Editor said, "We have a great Church. I never cease to get excited about its achievements and its possibilities and to thank God for it. I believe that the greatest days are ahead, that the future of the expanding country will be a constant challenge to this great United Church, who welcomes into her fold all who love the Lord Jesus Christ."

The Old "Guardian"

THE OBSERVER is the offspring of many parents. It had its birth in *The Christian Guardian,* which was born 126 years ago in Upper Canada. The young Egerton Ryerson, through it, flexed the muscles of the young Methodist Church and dared to talk back to Bishop John Strachan, and the newly christened *Family Compact.*

That ancient grandmother of Canadian religious journalism had only 450 subscribers when it tumbled off the clumsy presses. Ryerson had gone to New York to pick up the type. The front page was so dull and so jammed with print, that one contributor claims that he was slighted because his offering was buried in the front page instead of being given decent prominence somewhere inside.

The Guardian, under the daring and brilliant young Ryerson, enabled him to help win the fight for religious liberty. He advanced Christianity and Methodism, was helped to found Victoria University, and The Publishing House. It assisted him later when he established Ontario's public school system, and aided the young colonies in their struggle to maintain British traditions, Christian principles, and social ethics as they struggled for democracy.

It had a potent voice, made and ruined careers and swung elections. There was a time when the daring and brilliant young Ryerson didn't quite dare to write what he wanted to say about public affairs in Canada, so he wrote letters under a pseudonymn to English papers, had them published there, and then reprinted them in his own organ.

In those days and for long after, *The Guardian* had its own reporter at the sessions of the Legislative Assembly. It helped to bring about a solution for the vexatious clergy reserves question and equality for religious opportunity.

It has had its highlights and its low spots. Once it published as a daily for a while in 1911. In the office there is a long pair of scissors with which legend has it one editor, no doubt snowed under with nasty letters, threatened to take his own life. During a strike the editors had to set their own type, and one editor and book steward once argued over a loss and profit statement being published, and the presses were stopped until the Moderator was called in during the night to Moderate.

"The New Outlook"

The New Outlook was the first printed material produced by the infant Church on June 10th, 1925. For all the time the major denominations had been working through their problems of union, the three official papers were ironing out their own, with harmony and vision. While each brought a rich heritage, it is still the memory of *The Christian Guardian* which shines most brightly in the minds of many.

During the depression *The New Outlook* for several years in a row organized with the help of the C.P.R. across-Canada tours on *New Outlook* trains. Through this many United Church people took a tour of East or West or both, learned something of the work of their Church, and incidentally boosted circulation.

Picture of the Month

"Interrupted Melody" is a superb telling of the life of Marjorie Lawrence based on her own book. Beginning in her native Australia, the scene moves to France where she studies. She marries and achieves fame as the Metropolitan Opera star. Struck by polio, there follows the period of suffering and despair, but with the aid of her doctor husband and her regained determination she makes terms with her handicap and returns to Opera. There are some weaknesses, including several unnecessary drinking scenes, but the film is good, while the singing of Eileen Farrell in the great operatic arias is one of the notable achievements.

Great Influence

NOT many but editorial staff members, and a few of the headquarters officers who travel widely, realize the tremendous influence the paper exerts in the Church. Some unpopular or misunderstood legislation of General Council, an editorial which raises the ire, will flood the place with protesting letters. A plea for some help for a mission may inundate the office with fur coats or other gifts. A striking appeal for food for the world's hungry, a year and a half ago, brought double the objective sought. The M. and M. finds THE OBSERVER one of its chief instruments for informing its people of their needs.

Certain changes in THE OBSERVER indicate the respect felt for its power by the Church. For the first time a year ago the Board of Finance undertook in the light of rapidly increasing circulation to subsidize it in part, so The Publishing House would not have to carry the complete burden of its promotion losses.

An advisory council has been authorized by General Council to confer with the editor, and his responsibilities to the Church have been clearly defined. He is responsible to the General Council or its executive, and the paper is the "official" organ of the Church. He has complete responsibility for all editorial matters.

The Board of Publication is responsible for the promotion of the circulation, and the securing and assembling of suitable advertising.

The Vacancies Committee carefully studied the appointment of a new Editor. There was ample time to consider it, for it has been known for many years when Dr. Wilson would retire. The appointment of a layman, skilled in journalism and editorial work, was considered. The thought of bringing some distinguished editor from abroad was discussed. Finally the Rev. A. C. Forrest was nominated, and appointed last September.

Mr. Forrest was somewhat reluctant to leave his thriving suburban congregation at Port Credit. Before his appointment the Vacancies Committee discussed his responsibilities with the executive of General Council, and agreed that he should secure assistance, and have time off to do some study if he wished.

(Dr. Wilson has edited the paper for 16 years with the aid of a secretary, Miss Mary Daly, and an editorial assistant, Miss Marjorie Macdonald, who has served the paper since 1919.)

Mr. Forrest was reared on a farm from old Ontario Methodist and Presbyterian stock. He was educated at Victoria and Emmanuel, and has combined a fruitful ministry with a continuing hobby of writing, mostly on religious subjects in the secular press, both newspaper and magazine. He served the Church in western student fields, a northern mining town, a Hamilton and Port Credit pulpit, and for a time in the RCAF Chaplaincy. His Church at Port Credit more than doubled its membership, and carried through a quarter of a million dollar building programme during his seven-year pastorate.

This past spring he visited the western conferences, and was devotional speaker at Saskatchewan and Manitoba. To each conference he outlined some of his editorial plans. To follow in the tradition of his predecessors, and to reorganize the paper as a magazine aimed at securing the interest and loyalty of the new subscribers, who have been added through the Every Family Plan. He hints at a desire to turn the critical eyes of a rapidly growing Church on its own policies and work, with

(*Continued on page* 38)

THE GUARANTEED ANNUAL WAGE

Why Labour wants it!

On the Sunday before Labour Day, Preachers will give well meant advice. This won't be heard unless . . .

*By HARVEY G. FORSTER**

LABOUR DAY falls on September 5th. On that day and the preceding Sunday, much well-intentioned advice interspersed with warnings will be given to organized labour. It will fall on deaf ears. Industrial man does, however, earnestly seek for some interpretation of himself, his struggles and his achievements. He has an inarticulate certainty that he is right, that his cause is just, that he, in spite of all his blunders and gusts of passion, is on the side of the angels. He would listen to a message of reassurance even accompanied by reproofs. The Church has an opportunity on Labour Day.

Modern industrial man seeks to escape rootlessness. He is no longer content to be a migrant worker, wandering over the earth in search of a job. He wants to settle down, establish a home, acquire community prestige and status. He wants to leave the ranks of the dispossessed proletariat; he wants to have something more to lose than his chains.

The Church ought to give him its blessing in his quest. In its own self-interest, the Church ought to bless him. A strong Church requires a stable, settled community of middle-class people. The middle-class is being strengthened by the influx of virile, intelligent, resourceful, industrial workers with time and abilities for Church work. But the Church's interest is more than a selfish one. It must rejoice when men achieve dignity and self-respect, when men stand on their own feet, when men are no longer slaves but free men under God.

James Weldon Johnson became a voice for the Negro in the United States when he wrote:

How would you have us? As we are
Or sinking neath the load we bear,
Our eyes fixed forward on a star,
Or gazing empty at despair?
Rising or falling? Men or things?
With dragging steps or footsteps fleet?
Strong willing sinews in your wings
Or tightening chains about your feet?

Community roots require some measure of security. The industrial worker seeks to establish roots through his union. The collective bargaining agreement aims at providing security through three clauses:

(a) Adequate wage with reasonable hours of work together with holiday pay. This issue has been settled on the whole and wages are no longer the burning issue.

(b) Seniority clauses. The worker seeks a simple seniority clause which will provide that in case of the cessation of a particular job or in the case of a job vacancy, the senior man will not suffer an undue demotion in the one case, and in the second case will benefit by the promotion, subject in every case to ability to perform the work.

Photo Miller Services

Smoke against the sky.

Management objects that this makes seniority the chief factor in promotion, overlooking items such as aggressiveness, intelligence, ambition, etc. There is some validity to this argument, but so far management has not suggested any other safeguard against favouritism. The union is not content without some protection. Surely a worker who has spent his youth and energy in a plant ought to have some protection against displacement by a younger man, provided he can do his work reasonably well.

(c) The guaranteed annual wage, or guaranteed employment.

This is the centre of the struggle today. The principle involved is vital. Industry has some responsibility for the full-time welfare of the workers in that industry. The worker does not want payment for idleness; he wants work. When work is not provided, that he claims his support during the enforced period of idleness is a proper claim on industry. He must still eat.

It is a tribute to the far-sighted responsible management in the automobile industry in the United States that they have accepted this principle. Details have been worked out so that the cost is not too great a burden on industry. The battle has not yet been won in Canada.

If on Labour Sunday the Church could approve the simple principle involved that the welfare of the unemployed worker with certain limitation, is a proper charge on the industry involved, the voice of the

(*Continued on page 37*)

**Rev. Harvey G. Forster, Ph.D., is Superintendent of All Peoples' Mission, in the Niagara area.*

- Sick babies into healthy youngsters . . .
- Banana peels into compost heaps . . .
- Mud floors to tile . . .
- Dirty water-holes to bamboo fountains . . .

All part of the day's work—for in Africa

MISSIONARIES EVEN CONVERT THE WATER-HOLE

*by FLOYD HONEY**

Dondi, Angola.

THE village of Cawundi doesn't appear in any geography book. It has little to distinguish it from hundreds of other villages scattered over this rolling plateau in the highlands of central Angola. But history of a sort is being made there these days. Cawundi has become the symbol of a new approach to the problem of African village health.

Dr. "Sid" Gilchrist is a man with a mania for public health. To him the most urgent medical task is to get out into the villages and attack the conditions which are creating disease. Now at last he has been released from hospital duties to devote most of his time to this type of work. It was at Cawundi the other day that I had an opportunity to see his programme in action.

A team of about a dozen workers, mostly African, had moved in with a truckload of ideas and equipment. The whole village was mobilized. Men, women and children were working from morning to night on various assignments organized by the team. The main activity centred around a tile press where floor tiles were being turned out at the rate of several hundred a day. From Dr. Gilchrist I learned the reason for this.

Tile Floors

The dirt floor is one of the worst breeders of disease in Africa, he told me. From it comes the common house tick which spreads relapsing fever, a disease often fatal to African children, and sometimes to adults. From it also come a host of other infections.

Most of the houses in Cawundi are of sun-dried brick—a great improvement over the "wattle-and-daub" construction which is still common in the more primitive villages. Many of them have tile roofs, a mark of even greater progress. Yet the dirt floors remain. A tile floor in every house is one of the first conditions of good health.

Other sources of infection must also be cleaned up. Each family had to prepare clean sanitation facilities for itself under the guidance of a member of the team. Then there was the problem of the water supply.

Water Supply

I saw one of the muddy water-holes where the women waded in with bare feet to collect the family drinking water in a fly-covered pot. Later I saw one of these same water-holes transformed. A protective wall had been built, and the whole place covered over with a mud-plaster roof. A stream of pure water poured from a bamboo spout in the wall, to be collected in long-necked earthen jars which the people were also learning to make for themselves.

Dr. Allen Knight and an African agricultural assistant led the attack on malnutrition. They showed the people how to prepare a compost-heap to enrich their impoverished soil; how to improve their gardens; how to spray their fruit-trees to remedy zinc-deficiency; and how to use the soya bean to add nourishment to their diet.

The curative side of medicine was not neglected. Every day a line of patients queued up outside Dr. Gilchrist's hospital trailer. Inside, Dr. Gilchrist worked at his examining-table with an African nurse-assistant. Many of the patients were treated on the spot, while more serious cases were referred to the hospital in Dondi.

Sick Babies into Healthy Youngsters . . .

Mr. Honey is the Associate Secretary of the Board of Overseas Missions. He was formerly a missionary in China, and is now visiting the Overseas Mission fields.

"Dirty Water-holes to Bamboo Fountains."

Daily Church

Each morning the people of Cawundi gathered in their Church for worship before going to their tasks. The end of the day found them in the Church again. Evening worship was followed by a lecture on hygiene, a public health film or a discussion on Christian family life.

I sat in on one of these discussions. The pastor asked in how many homes the family regularly took their meals together. Not one could qualify! The women ate in the kitchen, the men in the dining room, and the children anywhere in the house. There followed an animated discussion as to why this was so. The men blamed the women, and the women the men. The problem was at least brought into focus, and no doubt some action will result. But the incident illustrates how much remains to be done if Christian patterns of social life are to be established in Africa.

Cawundi is only one of the signs of new life in the villages of Angola. Recently the Church set up a "community betterment committee" under the direction of two American missionaries, Rev. and Mrs. Carl Dille. A group of agricultural missionaries met at Cawundi during my visit there to discuss plans for a more systematic approach to the improvement of African agriculture.

A new day is on the way. But there are still too many Cawundis to allow us any room for complacency.

Benguela—City Life

HERE I have stepped into another world, for this is the other side of Angola—not as spectacular, but the problems are greater. The urban population has almost doubled in the past ten years. And the industrial expansion will make the trend continue.

I went calling with Marjory Miller, one of our W.M.S. workers, through the hot, narrow and dusty streets. I wondered why the people had left the comparative health of their villages for such a life as this.

There are 12,000 Africans here being cared for by Marjory and Pastor Mussili. Even back in the villages it is difficult to maintain Christian moral standards. But there the individual is surrounded by his own kin in a well-knit community, the centre of which is often the Church. But here, when personal identity is lost, moral restraints so often go.

Twenty miles up the coast the port city of Lobito has 20,000 Africans packed together even more densely on the tidal flats hemmed in by a range of mountains. I spoke there on Sunday morning to Pastor Jesse Chipenda's large congregation. His membership is floating. Some of his people were Christian back in their villages; others have been converted here. Last year the Lobito Church gained 20 per cent. in its membership through baptisms.

. . . and Happy Children.

"Mixed Communion"

Many years of urban life have made Pastor Jesse one of the most sophisticated of the African pastors. Sometimes he assists the Rev. Larry Henderson, an American missionary, in his work with the Portuguese, and they conduct services for mixed congregations. The people come forward in pairs to receive communion, and I shall long remember seeing a young African and a Portuguese girl kneeling together, receiving bread and wine from black and white hands. It unfortunately is a rare sight in Africa today.

Down the coast from Benguela I visited a fishing centre where hundreds of Africans are producing dried fish, fish meal and other products. A little group of Christians meets there in a tiny mud-and-wattle "church" which does duty as a school on week-days. Further down the coast again is the scene of one of the home mission projects of the African Church. They support their own missionary, who visits more than fifty fishing centres along a sixty-mile stretch of shoreline.

The centre of gravity in Angola is slowly shifting. Formerly the Ovimbundu could be reached easily in their villages from a network of mission stations across the country. The village is still the backbone of the country's life, and will continue to be. But today many Ovimbundu are no longer in their villages. A more mobile strategy is needed to reach them. Happily, that strategy is now being worked out.

Do You Know?

● In 1880, the Angola Mission was founded by the Congregational Christian Churches, U.S.A. Five years later, the Congregational Churches in Canada, which worked in co-operation with the American Board, sent out the Rev. Walter T. Currie and his bride as the first Canadian missionaries. The partnership of the two Churches has continued and negotiations are now in progress looking toward the union of the two missions. The work being carried out by the very effective group of missionaries of The United Church of Canada makes a thrilling story.

Staff: 36 Overseas Mission Board missionaries.
20 Woman's Missionary Society.

Main Stations: Dondi, Chissamba, Camundongo and *Nova Lisboa.*

Approximately 700 outstations.

Letters

Women Will Stay

Dear Sir: Further to, and applauding the remarks of J. L. Dean in his July letter to your paper—"Keep Out of the Press."

It is altogether too bad about Dr. Reynolds, author of *What's the Difference?* deciding that women, and wives, are an encumbrance on ministerial living. . .

The time is ripe for the Mothers of Canada to take a much larger part in Church and public affairs, demanding that their opinions be used in developing policies in every important department of living. Women compose half the population of this country—a half that, to date, has been "Joed" into choring around for its other half—the men.

Women are here to stay, Dr. Reynolds. In the Church, and elsewhere. You just sit back and keep your surplice on, while the matrons of the United Church dig out a few angles which you frightened-of-higher-education-criticism preachers have been overlooking lately.

(Mrs.) F. Lett.

Swift Current, Sask.

Those Interpretations

Dear Sir: I have been reading THE OBSERVER, finding much of interest. The article on interpretations of Scripture attracted my attention. The writer has dealt ably with his topic. The subject is such a wide one that we each need assistance. In other words, there are many occasions when one may help another. The great variety of translations is evidence that in any given text a single word in it may alter the whole sense of a particular subject. I refer particularly to the quotation: "Thou shalt not kill." When translated these words are often given a wider meaning than was originally intended, and have given some seeming support to strange beliefs. The Revised Version rendering is specific and clear, leaving the reader in no doubt as to the true understanding. Many such instances occur in Scripture — too many for one individual to have acquaintance with all. Every little helps to a better understanding of important themes. Therefore we would say: "Withhold not good from them to whom it is due while it is in the power of thine hand to do it."

Colborne, Ont. R. H. Judd.

Suggests Boundaries

Dear Sir: I have just received my OBSERVER of August 1st and 15th, and was interested in an article on an "Indian Workers' Institute" sponsored by the college in British Columbia. Having the backing of the college would be a big help, but an important question is, how much territory did it take in? The Indian Workers of British Columbia have their own problems, which differ from those east of the Rockies, so probably the Institute was confined to that province. I hope so.

Back in 1909 I began work among the Indians, and became a member of the newly-organized Association of the Indian Workers of Manitoba and Saskatchewan. For some years we held interesting Conventions at Birtle, Portage la Prairie, File Hills, Kamsack, Cecilia Jeffries' School, etc. We pooled expenses. Those who attended the Convention at Cecilia Jeffries' School enjoyed the trip of several hours up the Lake of the Woods, and the gathering, though limited, was a success. But it was there we discovered that we had made a fundamental mistake. The distance from File Hills, Regina, Prince Albert, and other places was just too great, and there were no delegates from these distant points. The lack of these important workers was fatal, and the Association succumbed.

The lesson we learned was that we had taken in too much territory, making travelling expenses to Conventions very high, as many of the teachers were not receiving too much money. I have handed the books and various papers to the Archives at United College, Winnipeg, and the Association is now past history.

This explains why I say the British Columbia movement should be careful and not reach out too far, and it will do a good work.

Middlechurch, Man. Jas. A. Donaghy.

Speak Out!

Dear Sir: I have long contemplated writing a letter, on a subject which to me is more important than anything I have seen published for months.

I refer to the liquor traffic. Does the United Church not realize that there are more tragedies caused either directly or indirectly by the continued and steadily increasing consumption of beer and other intoxicants than there ever were? If so, why does it not try to do more about it?

I attend Church fairly regularly, yet never seem to hear much said about the liquor question, from the pulpit. Could it be that there are too many addicts in the congregation who might be offended?

Fifty years ago, my father, who was a prominent temperance man, and the superintendent of a Sunday School for over twenty-five years, continually warned the scholars against starting to drink; and to my knowledge, not many of that generation did. However, on my return to the old town a few days ago, I found my old home turned into a tavern . . .

I realize a little, what the ministers are up against, too. But I do think that the pastors of our Churches should speak out against the liquor traffic more than they do, for it is the cause of many broken homes. Is this not so?

In my own opinion, a country which depends to such an enormous extent on the taxes derived from the sale of liquor can never be really great.

Ottawa, Ont. M. L. M.

An Incompatibility

Dear Sir: In the June 15th issue of THE OBSERVER Mr. Thomas Tooms introduces a suggested change in the phrase "lead us not into temptation," suggesting a change to "lead us out of temptation."

The original translation, "lead us not into temptation," has been a puzzle to me and incompatible with my idea of a loving Father.

May I suggest another interpretation which seems to me to be more in line with the heavenly Father we usually envisage. "Lead us in times of temptation" interprets for me the meaning of the Master, and fits in much better with my idea of a loving Father.

Wallace Crawford.

Lambeth, Ont.

The Human Touch

Dear Sir: I would like to thank you for publishing the series "The Doorbell Rang," by R. J. Fraser. These articles have a real down-to-earth human touch for the ordinary person in the pew and in the home and on the street.

We hope you will continue to give more of them to us. I look for "The Doorbell Rang" and Dr. Horwood's "Music Makers" every number, as well as the rest—all good.

(Mrs. H. J.) Edna M. Veals.

Beachburg, Ont.

Likes Music Makers

Dear Sir: You are the new editor of the Church paper, THE OBSERVER. This paper reaches so many homes where there are hundreds of children, over 500 of which are members of the Music Makers' Circle, formed by Dr. F. J. Horwood a few years ago.

I am seventeen years of age, and have been a Music Maker for six years. Hundreds, like I do, wait for each issue of THE OBSERVER, to read the Music Makers' column.

In your new paper, which will not be the same size, we hear that there will not be room enough for the Music Makers' Column. This will be so disappointing to many of us who love reading it.

Little Bay Islands, Carolyn Strong.
Notre Dame Bay, Nfld.

THE FUTURE LIFE

Doctrine: The Basis of Union

Article XIX. *"Of the Resurrection, the Last Judgment and the Future Life.* We believe that there shall be a resurrection of the dead, both of the just and of the unjust, through the power of the Son of God, who shall come to judge the living and the dead; that the finally impenitent shall go away into eternal punishment and the righteous into life eternal."

A Statement of Faith

Article XII. "We believe that the resurrection and exaltation of Christ, following on His crucifixion, gives assurance that the long struggle between sin and grace will have an end, the Kingdom be revealed in its fullness, and God's eternal purpose accomplished.

"We believe that God will judge all men by Jesus Christ, the Son of Man.

"We believe that, while salvation is offered to all, God does not take away or override the freedom with which He has endowed men. If they stubbornly refuse His mercy and prefer sinful ways they shut themselves out from the light and joy of salvation and fall under the righteous judgment of God.

"We believe that those who accept the offer of salvation and persevere in the Christian way do after death enter into the joy of their Lord, a blessedness beyond our power to conceive. They see God face to face, and in the communion of saints are partakers with the Church on earth of its labours and prayers.

"So we acknowledge the righteous and merciful judgment of God and we wait for the coming of the Kingdom which shall have no end."

The Catechism

Question 84. *"What assurance have we of the ultimate fulfilment of the will of God?*

"We do not know how long sin will continue to corrupt and destroy men's lives, but the resurrection and exaltation of Jesus Christ gives assurance that the long struggle between sin and grace shall have an end, all His enemies be put under His feet, and God's holy, wise and good purpose be accomplished."

St. John's Gospel 11: 25, 26

"I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

The Burial Service—The B. C. O.

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Wetmore Photo

The new Halifax-Dartmouth Bridge.

The Angus L. MacDonald

What Indians once feared would be a curse, proves a blessing

By W. E. AITKEN

THE first question asked of a visitor to Halifax or Dartmouth today is "Have you been across the new bridge?" There is no question as to what bridge is meant. It is the Angus L. MacDonald Bridge over the Halifax Harbour. Its towers rise 326 feet into the air and it arches to a mean height of 165 feet. It completely dominates the harbour scene from its entrance to the upper waters of the Bedford Basin.

The first sod was turned by the late Premier Angus L. MacDonald on March 2, 1952. Destiny denied him the privilege of opening the bridge on April 2, 1955, but on that date his widow cut the ribbon which officially opened the bridge named after him.

The Angus L. MacDonald Bridge is forty-one feet under the mile in length. It is the second longest stranded suspension bridge in the British Commonwealth, exceeded in length only by the Lion's Gate Bridge at Vancouver. Its main suspension towers rest, the one in the H. M. C. Dockyard, Halifax, and the other on concrete piers in the waters of the harbour on the Dartmouth side. There is ample height for any ship that floats to pass under its main span, to the upper waters of the Halifax Shipyards or Bedford Basin.

The Indians long ago placed a curse on any bridge that might span the harbour. It would be sure to fall, and there are those superstitious enough yet to be a bit timid of this fine structure. But skill and steel and cement have joined to build a bridge that smiles at superstition and stands to serve Indian and white man for many years to come.

It has a 27-foot double lane for vehicular traffic which opens out to 150 feet at the toll booths on the Dartmouth side. Along the south side of the bridge is a 63-inch walk for pedestrians. It is used by many because of the splendid view it affords of the harbour.

All the nine toll booths are on the Dartmouth side. They are operated by Commissionaires who hold the rank of sergeant. A lieutenant and an R.Q.M.S. are in charge of the twenty-two man staff. Two or more of these booths are open for the twenty-four hours. Each booth is capable of handling 1,200 cars per hour. The traffic has far exceeded expectation and the monthly average of vehicles has been on the increase. For the month of June the number was 184,658. The banner day was June 30th when 7,847 cars and trucks crossed in the twenty-four hours.

There are so many interesting facts about this bridge. 8,227 tons of steel were used in its construction. 32 tons of paint were required to give it one coat. Interlocking fingers at the two main towers allow for expansion in the summer and contraction in the winter. The two suspension cables are made up of 61 strands of 1½ inch steel cable. They contain 4,000 miles of wire, weighing 950 tons.

Each of the 122 strands is separately fastened at each end and then embedded in cement. The anchor blocks contain 18,000 tons of cement each, securely fastened to the solid rock. Static eliminators are placed at the Dartmouth side to remove static charges of electricity accumulated by vehicles in crossing the bridge. The lighting used is sodium vapour of amber shade chosen because it is effective in fog and is economical. The total cost was $10,700,000.

The late Premier MacDonald, at the turning of the first sod, said: "When this work is completed it will be a boon and convenience to thousands, nay, to hundreds of thousands of travellers. It will add yet another distinction to the glory of the renowned and historic harbour of Halifax." Already it has become a significant landmark to the local population and to new entrants to this land of promise. It stands to say to them "This is Canada, the bridge to a new future and to a new and better life."

Needed Exit

THE bridge stands to benefit Dartmouth more than Halifax. True, it provides a much needed exit for Halifax, but its value as a ready access to the business section of Halifax will be of greater importance to the east side of the harbour. When the bridge was first mentioned as a genuine possibility the building business began to boom on the Dartmouth side. Real estate started to go up and prices have advanced as much as ten times in the past four years.

Construction has been pushed ahead ten years. What is likely to happen in the next ten years is of startling proportions. Right now the first houses are being built on a block or land in the north-east area of the town limits which contains five hundred building lots. The Town of Dartmouth and the County of Halifax are co-operating on a $562,000 plan for sewer extension for an area larger than the combined area of Halifax and Dartmouth. The net acreage of Halifax and Dartmouth is 6,140 acres. The new area under consideration is 6,736 acres. It would provide for 37,050 building lots. It covers an area seven miles long and up to three miles wide. It envisages a total population of 300,000. It is obvious that the majority of the new growth will be on the Dartmouth side, because it contains the space for expansion — space which is near to the water-front.

Sir Brian Dunfield, Q.C., a member of the Supreme Court of Newfoundland and the President of the Community Planning Association of Canada, on a visit to Halifax this spring, said that "There is no reason to expect a slowdown in the growth of the Dartmouth area." He also stated that it

was his opinion that "Dartmouth would be a larger city than the City of Halifax by the next generation."

Up to the present Dartmouth has been largely dependent industrially on National Defence and Imperial Oil. National Defence is continuously expanding. Imperial Oil is now adding a $30,000,000 extension to its present plant. But new enterprises are coming in. The National Gypsum Company has just completed a multi-million dollar dock at Burnside, which is immediately north of the Town of Dartmouth. L. E. Shaw Ltd. is clearing ground for a $500,000 Concrete Block Plant. A big 19-store shopping centre is now under construction opposite the east approach to the Angus L. MacDonald Bridge. There is more to follow. All of these will increase the industrial life and the resident population of the east side of the harbour.

This mushrooming growth inevitably poses a problem for the Churches. Already new churches are being built. The Lutherans opened a church recently. The Baptists have a new church organized. The Presbyterians have purchased a lot and will soon be starting to build. St. James United Church has opened a fine new hall and has purchased another lot elsewhere for the expansion of the work of their congregation. Stairs Memorial is planning to enlarge its property. All of this is in the town limits.

New Charge

IN the sub-divisions a new pastoral charge was organized by the United Church this spring at Port Wallis. The Anglican Church recently organized a new parish in the same area. The Baptists have a site chosen at Graham's Corner. Otherwise the present churches in the area are trying to do the best they can to serve the many families moving in. But the future will demand more churches. To that end the Church Extension Board of the Halifax Presbytery of the United Church was incorporated this year for the express purpose of seeking suitable and necessary sites for new churches and manses. It hasn't quite got its feet under it yet but a mighty task awaits this fine group of men whose main desire is to make sure that the right thing is done at the right time.

All the foregoing and much more is included in the changes subsequent to the building of the Angus L. MacDonald Bridge. It has revolutionized the life of this area. It has tied the City of Halifax and the Town of Dartmouth together in an unbelievable way. It has changed the whole picture of inter-community travel and fellowship. For instance, for ministers in Dartmouth visiting the hospitals in Halifax it is but a matter of ten minutes from door to door. These ministers now are as near to their hospital patients as their brethren in many parts of the City of Halifax. What a difference it has made for the many late visits and emergency calls that are necessary from time to time! This saving of time in the busy life of today is certainly appreciated.

The Harbor has long been the main asset of Halifax and Dartmouth but it has also been a dividing factor between the two. Sir Brian Dunfield looks forward to the day when Halifax and Dartmouth will constitute one large unified city. If Sir Brian's prophecy be correct then the main factor in initiating such will be the Angus L. MacDonald Bridge whose mighty arm of steel already binds the two communities into one. ●

Rev. W. E. Aitken is minister of Stairs Memorial Church, Dartmouth, N.S.

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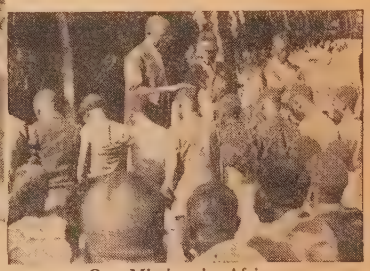

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• A Sign of Ferment • Don't Go Near the Water

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By J. A. DAVIDSON

DURING the past half-century Christian education, on the whole, has had rather a bad time of it. Despite some conspicuous instances to the contrary, it has tended to become largely a matter of techniques and coy methods and pinches of moralistic snuff, and its aims have been defined in terms both vague and sentimental. Content has been looked upon as almost incidental, and much of what we have been pleased to call Christian education has been neither Christian nor education.

But now there is a stir in the field of Christian education. Some of the more hopeful observers see the beginnings of a revolution, and no one aware of what is going on in Christian education today will deny that it is in a state of ferment. Probably the most important sign of this ferment to appear so far is a book by a Canadian Presbyterian scholar and pastor, James D. Smart's *The Teaching Ministry of the Church.* (Ryerson Press, $3.00.) This book is, to use the currently fashionable jargon, both "symptomatic" and "seminal."

Dr. Smart is a theologian—and a good one. His approach to Christian education is unapologetically and almost belligerently theological. But he is also an experienced and competent Christian educator — his work in bringing out the new curricula of the Presbyterian Church U.S.A. established his reputation in the practical field. He insists that Christian education is a part of the Church's total ministry, that it is an instrument of redemption, and he says that "Education that aims only at character development is education for a non-evangelizing Church." He would redefine the aim of Christian education in terms of the doctrines of the Church and Man and Justification by Faith. His main position is a reaction against that widespread attitude which sees the Church's educational programme as an extra, as a something-for-the-young-folk that is with the Church but not quite of it, and he would have teaching restored to its rightful place as of the essence of the Church. The mere-moralism of so much of what has passed as Christian education is analyzed quite destructively, and I think he establishes his case that, "Behind the widely prevalent moralism of the church school lies a doctrine of justification by ethical achievement."

Dr. Smart sees theology as of the very stuff of Christian education, and not, as some of the experts still seem to see it, as a little conciliatory garnishing on it, used only to keep the theologically inclined from complaining too loudly. He insists that, "Teaching, without a kerygmatic preaching alongside it to remind it of the common origin and task of both, can very easily become a total falsification of Christianity."

Despite the urbanity of Dr. Smart's style, this is an angry book—but his is a wholesome and, I hope, a creative anger. *The Teaching Ministry of the Church* should be read, and read carefully, by all who are concerned for the life of the Church in these times.

• As I See It

By ROMAN COLLAR

"DON'T Go Near the Water." I've said that to my son on more than one occasion. Once when he was under five he disobeyed, and, as a consequence, he felt my displeasure physically.

Yes, I am against the pampering of children, and I say "Bah" — the vulgar might say "Nuts"—to certain psychologists and immature pedagogues and angered don't-punish-*my*-Johnny parents! "Don't break the spirit of the child!" No, let him grow up to break you and the laws.

Philip Wylie recently spoke of the folly of the "give in" spirit, or the modern parental attitude — "Nothing is too good for the children." Jimmie wants a $50 pedal-operated fire-engine. O.K., give it to him. Janie wants a doll that talks, walks, drains a toy nursery bottle, and wets diapers. O.K., give it to her. Anything to prevent a scene. "I want! want! ! want! ! !" They "get! get! ! get! ! !" All right! you can have too much of the strap in home and school; but to have none when needed begets churlish, undisciplined youth. Witness the hooliganism in schools across the border! Visit your juvenile courts!

Dr. John M. Milligan, writing in the June issue of *The Churchman,* says: "We may not realize it, but we are following Mother Goose Rhymes much more closely than we do Jesus Christ." At once we say, "Oh, no! surely you are far off the beam." But we'll let the good man defend himself.

He says (I contract somewhat): Thousands of people are anxious to be known as Christians, go to Church with a measure of regularity, send their children to Sunday School, but when a political situation arises involving Christian principles, demanding a witness, where are they? This is what you'll hear them say: "Don't mix religion with politics; ministers should stick to the Bible." A German friend of mine would say, "Yah! Yah!" Mother Goose Rhyme says: Hang your clothes on a hickory limb, but don't go near the water. *"Don't get involved!"*

In our city we had a big fight to keep the Lord's Day clear of commercial sport. I addressed more than a hundred ministers on the issue, and as I closed the speech I said that those who would sacrifice the Lord's Day for pelf, would not, I feared, hesitate to crucify the Lord afresh. What a row followed! Scores of letters filled the editorial page for weeks. Many of these epistles told me in particular and the Church in general to keep our hands off! and they meant just that—OFF. Though the Church won in the issue, many didn't go near the water, wouldn't get involved. Oh, no!

It was the same with the fight over Bingo—"It was for a good cause, *Charity and the Churches!"* Heaven forgive us. It is the same when you discuss Sweepstakes—"They are for *Hospitals!"* It is the same when you resist Liquor outlets —*"Men have their Rights!"* Or take the wider field, say the discriminatory legislation against the Negroes in their homeland by the religious Dutch in Africa! The Christian world, not to speak of Christian legislators, should have arisen with a titanic protest against the iniquity. But it is "dangerous," we'll be "misunderstood," it is "interference," so we don't go near the water! And moral and spiritual power fades out of the Church, nations, and individuals.

"O Lord, how long . . . ?"

• They Went to Elgin House

The Doorbell Rang

By R. J. FRASER

MAYBE you'll say they didn't use scriptural language. Or quote the Bible. You're right—theirs were not pulpit words. Still they were not irreverent, in their down - to - earth expressions. They were both ordinary laymen of the United Church — ordinary laymen coming into a common *extraordinary* experience.

One belonged to the Board of Stewards of his local Church, and headed the maintenance committee of a hospital.

After the second of the three addresses given us by Dr. Harry Denman—a pointed and penetrating, and personal directive on the "Evangelism of Jesus," we met on the lawn. My business friend was reviewing the notes he had just finished pencilling in his notebook. He looked up and ruefully smiled. "I'll say he certainly has us hanging on the ropes now," he said. "Tomorrow he'll flatten us in the final round." How right he was!

Next evening, following that "final round," I was on my way to our room, when crossing the lobby of the conference hotel a glimpse into one of the spacious lounges arrested me. Following behind me was this other layman. I stopped and beckoned him, and pointed into the adjacent room. "Take a peek," I whispered, "and then go home and tell the men of your Church what you have seen." Fifty laymen were crowded into the room. Fifty men of the United Church were *on their knees!*

I went on, but it was midnight when he rejoined me in our room. He opened his Bible and wrote on the flyleaf: "I am now going to live the way I wish my children and grandchildren to live, June 18, 1955, Elgin House." Then turning to me, he explained, "I not only *peeked* in, I *sneaked* in, and knelt amongst those crowded men. I couldn't get out, but, strangely, I didn't want to, nor miss that experience for all the world."

It was a few days later that I looked up the other layman, a younger man from another area, though already both elder and trustee of his Church, and Sunday School superintendent as well. For him, too, this had been his first week-end conference of that nature. "What were your impressions of Elgin House?" I asked.

"Impressions!" he exclaimed. "For years I've been wanting and looking for a real deep experience of a spiritual kind. I've looked in many Churches, in many places. Once I thought I would find it amongst the more emotional movements or sects. But there seemed too much superficiality in their religions. You know what I mean. Good people, but . . . Year after year, in one city and another, I went around asking myself, 'How in heck can *I* find salvation?' Now I have—I found the answer at Elgin House!"

It can be that in episodes such as these, by no means unique but multiplied and added to, that one glimpses the spirit and meaning of "Elgin House."

• How are Things?

Caistor Corners

By SHERIDAN BOLE

I SOMETIMES go to the city, when my wife goes shopping there. But I never know what to do with myself or with my time. Usually I end up in the Book Room of the Wesley Buildings.

The last time I was in the Book Room I ran into my friend Fred Thomas. He had been attending a meeting of the Vacancy Committee; and he informed me that the men in the upper storey of our Church's headquarters are now concerning themselves with getting down to the "grass roots." When I heard that I felt that I should hurry back at once to Caistor Corners and set things in order.

But it was another brother who precipitated my flight. I greeted him. "How stands the Church, Bob?" I asked. In reply he countered, "How are things going down at Caistor Corners?" That was enough to alarm me. That "DOWN." Were the "Corners" not where I had left them? Had they been moved? For my charge does not nestle in a valley. It sits well UP on the brow of the Niagara escarpment. The "down" had reference surely not to anything dimensional or geographical. Maybe it was merely "status-ical."

I hurried back home. I like Caistor Corners. Here in the quiet countryside I am a ministrant in things holy. Of a summer morning at ten o'clock you can see me turning my car out of the driveway of the manse on my way to the little white Church at the "Corners." I am a second John Gilpin, although I have my means of conveyance under better control than John, but we both ride in haste. The car wheels grate on the driveway as I shift gears, and spray the gravel back over my garden. I wave a "Goodbye" to my wife who is watching from our front parlour window; and taking the first turn to the right I cross the bridge over Taylor's Creek, its clay-coloured waters also hurrying on their appointed way. Another turn to the right at Fred Green's old barn and I am on the road to Caistor Corners.

When I arrive the doors of the Church are already open and the children are playing on the Church lawn. I enter and sit for a moment in the back pew. How quiet the Church is in the holiness of the morning, "quiet as a nun breathless with adoration." Soon the seats are filled with "young men and maidens, old men and children" eager to praise the Lord.

When the service has ended we gather at the back of the Church and gladly greet one another. We are not a demonstrative folk, but this morning when I was shaking hands with the people, as I always do, Mary Morden who keeps house for her brother Ralph on the second concession gave my hand a tight little squeeze. Of course, we do not object to such unobtrusive demonstrations of affection; and, as everyone at Caistor Corners knows, Mary was seventy-eight on her last birthday and this was just her quiet way of saying "Thank you" to me for my sermon.

Yes, we are a very humble folk down at Caistor Corners. But I feel that I should tell you that once I was invited to go UP to a city Church to preach for a "call"; however, it was at no risk to the "calling" committee because, as I later found out, they had made their choice of a minister the preceding Sunday. Sometime I hope, by His grace, to be called up to the eternal city, but there, too, I shall walk humbly. For I know that did I presume to walk proudly my people would never recognize me; and even the angels would look at one another and say, "That can't be the minister from DOWN at Caistor Corners."

The Family Page By RUTH E. CURRY

Questions, Questions and Questions?

"WHERE is the real Jesus now, Daddy?"

The question was from a four-year-old. The day had been a long one for Jimmy, for the previous day had been an exciting occasion of becoming acquainted with boats and deep water. The day had been a long one for Dad, too. The summer heat and heavy work took their toll.

The question came just before bedtime. It needed a forthright answer. But the parent also knew that one possible reason for the question was that it would delay the process of getting ready for bed. A tired four-year-old needed a quick simple answer, which would also be consistent with what the child was learning and would continue to learn about Jesus.

"I guess he is where all people are who lived a long time ago. He is with God," said Dad.

Jimmy accepted this. His question had been treated with respect. The way was open for other questions at future times. No one assumed that this would be the only chance to discuss the nature of Jesus and of Christ with the child.

But Jimmy learned something else, too. His father was able to take the question in stride and the preparations for bed continued even as the answer was given. Some day the father will want to find out what was behind the words, "real Jesus," but that discussion can wait. In the meantime a religious discussion had been accepted as a normal part of family living.

The four-year-old who asked, "If this guy Jesus were so hot, why did people want to kill him?" was not able to square what he had learned about Jesus with the story of the crucifixion, told to him by the neighbour's children. Indeed, for the "good guy" to get killed is completely out of keeping with the television version of justice with which even our young children are familiar. This was a question which needed a careful answer from a religiously mature adult, if the child's future understanding of Jesus was not to be distorted.

How Do Parents Answer?

● Questions, sincere needing-an-answer questions, are not always asked at a time convenient to adults. When Mother is making a cake or bathing the baby, she cannot give her full attention to nine-year-old Margaret's query, "Which is right, the Bible or my science teacher?"

Mother recognizes that this question requires her best thinking. She knows, too, that a nine-year-old has enough idea of time to understand that, "I'll be finished with the cake in ten minutes. You've asked an important question and I want to talk it over with you. As soon as the cake is in the oven, even before I clean up the dishes, I'll try to answer your question."

Margaret's past experience assures her that her mother *will* do as she has promised. At six Margaret would have found it harder to wait. But even then, if her mother had always carried through on her promises, Margaret would have accepted a suggestion of a way to fill the time while she waited. Margaret knows, too, that there have been times when her mother has stopped the cleaning of a room or the making of a bed to look at a baby bird or snail. All of these experiences free Margaret now to accept her mother's suggestion.

Children seem to have an uncanny ability to ask parents those questions which are difficult for them to answer. A child senses, even though this may not be conscious and is usually not voiced, the concerns of the parent. A young child of three, four, or five gathers from the tone of voice and the expression of the face, whether a parent considers a question about God or Jesus or sex different from a question about the neighbours or a flower. The parent's reaction may be such a "production" that the child decides the answer is not worth such a bother! Or, a hushed tone may convey the idea that religious questions are not to be thought of as part of the very fabric of life, but rather are the special extras which one must treat solemnly.

The child has to learn early that his parents do not know everything, and he may continue his questions in the areas difficult for parents to answer because he has to learn for himself that his parents are not all-wise and all-knowing. This information is necessary if a child is to grow out of his earliest belief that his parents are God. As he sees them looking beyond themselves for help, and as he hears them say, to questions for which they (and maybe no one) do not have the answer, "I don't know," he is learning that parents are dependent upon a higher being than themselves.

Finding the Answers to Questions.

To "not know" the answer is at times to admit our humanness. And an "I don't know" answer to the ten-year-old's question, "How does life get inside the cell?" permits the child to continue looking and wondering and searching. A parent might add, "I don't believe any one knows the exact answer to that question. I do believe, though, that the beginning of life is part of God's plan for our world. Some day maybe we will understand more about this. You may even be one of the people who will help us to find the answer."

The child knows now that his question is not his alone. There is a kind of peace (if not the answer) in knowing that others question, too. But most of all, he has learned that his parents do not give him "snap" answers because they think his questions are unimportant or because they want to get rid of the nuisance of his questions.

There is danger in using "I don't know." This can become a wall behind which a parent hides his real thoughts either because he is not sure they will stand the critical questions of the child, or because he is a bit ashamed of the inadequacy of his answers.

There are questions for which answers can be found—in books or in talking with other people. One of the ways in which child and parent continue to share a warm relationship of trust and understanding through the adolescent years is to look for answers together. A parent must assume the responsibility to seek answers for such questions.

The areas in which adults (Church related or not) find the greatest difficulty is that of answering questions about religion. Many adults find that the answers they received as children cannot simply be passed on to their children. They may question and wonder about this. Usually parents discover that the best preparation for answering children's questions is to have done some thinking on the adult level of the basic Christian beliefs. Sometimes a parent needs help in choosing vocabulary or illustrations which are meaningful to a particular age child.

But the person who can answer a child most adequately is one who has come to some conclusions of his own about the nature of God, Jesus Christ, the world, humanity, and so forth. Then, as the one who knows best his own child, the parent answers each specific question out of a larger perspective. For example, he knows that from the day of birth he is helping his child to know the answer to the frequently voiced question, "How do I know there is a God?" Through his parents' love for him, through observation of God's plan for the natural world, through seeing his parents' concern for others, he has tangible evidence of God's existence and relationship to us. He has had the experiences which will give meaning to any words his parents may use now.

"How do you know that *I* love *you*?" a parent may reply to the above question.

"Because you do nice things for me."

"Can you think of any 'nice things' God has done for us?" And together parent and child review the evidence of God's relationship to his world. Such a conversation will help the child along the path to knowing that a prior question to what he has asked is, "How do I know God?"

Questions are inevitable. They are the mind's way of meeting the needs of the soul. Mind and soul are God-given. We show our reverence for the Creator when we treat reverently the wonderings of his creatures.

In future issues of THE OBSERVER this page will deal with specific ways of dealing with particular religious questions children ask and with other aspects of Christian family living.

Devotions By PETER GORDON WHITE

CHUCK and his mother are driving to the university to pick up the Asiatic student who is to spend the week-end with them. With the directness of the teen-ager, Chuck asks, "Is this guy a Christian?"

"Of course he's a Christian," replies mother quickly, suddenly frightened at the thought. "You don't suppose the mission board would spend our money to bring him all the way here from India if he weren't a Christian."

"Why not," says Chuck, "the people on the mission board are Christian aren't they?"

. . . . . .

That's the dialogue as I remember it from a preview of a new church movie called *The Beginning*. The car scene is one of several in which excellent acting and natural family humour effectively punch home a good solid point of fundamental doctrine.

This is not the movie review page of THE OBSERVER, so I must resist the temptation to say more about a film you may see in church some time this Fall or Winter. I must hurry on to a startling statement by a serious theologian in a book that has not a chance of being read by the tens of thousands who will see the film.

"The Christian Church exists primarily for those who are not in it," says Reuel Howe in *Man's Need and God's Action*, "which is to say that our chief aim is missionary."

One realizes, on reflection, that we've always believed that about the Church. Of course it exists for those who are not in it. But somehow, so blatantly expressed, the idea seems shocking.

Does it apply to this circle of Christianity on the corner known as our Local Church? Does it exist *primarily* for those who "don't belong"? Is its first job (and that's the meaning of *primarily*) to accommodate those who didn't contribute to its building fund, won't contribute to its maintenance fund, and don't understand its message?

When it comes right down to cases, we church folk can have a lapse of memory about one of the main purposes of the Church of Jesus Christ, its missionary purpose. The very word has become anaesthetic. It deadens us to pain all around us—leaves us free to live in pettyness and meanness with our neighbour—and substitutes romantic travelogue ideas for real Christian mission.

It is hard for us to remember that we hardly enter in the big front door of the Church and become part of the fellowship before the Lord of the Church is beckoning us out one of the side doors on a secret mission.

It is hard for us to remember that the priesthood of all believers—a rally cry of Reformed theology — doesn't mean that we've stopped "keeping up the clergy" in favour of family shrines, or that we are all free to worship God in his great outdoors (the golf course) rather than in some gloomy old building (the fellowship rendezvous of the concerned). On the contrary, the priesthood of each and every believer means responsibility for the Good News of reconciliation for every person we shall ever know.

It is hard for us to remember that Good News can be put about with more than words. Indeed, maybe there's something about the Christian Gospel — something essential—that refuses to be confined to words, that demands expression in deeds. I doubt that they would have killed Jesus for his words only. I think all three crosses were put up for men who had *done* something. The word malefactor means doer-of-evil. The glorious and terrifying discovery of faith is that one of those crosses lifts up man's greatest Benefactor, the sign and seal of God's otherwise unimaginable beneficence.

It is hard for us, such as we are, to remember that only as the gospel of redemptive love is translated into relationships with people—all kinds of people—are we "in full communion."

Against all these restrictions the Christian is more than conqueror through him who said, "Neither on this mountain nor in Jerusalem will you worship the Father . . . true worshippers will worship the Father in spirit and in truth."

Prayer

O GOD OUR FATHER, good beyond all that is good, fair beyond all that is fair, in whom is calmness and peace:

Do thou make up the dissensions which divide us from each other, and bring us back into a unity of love, which may bear some likeness to thy divine nature.

Grant that we may be spiritually one, as well in ourselves as in each other, through that peace of thine which maketh all things peaceful, and for the grace, mercy, and tenderness of thine only Son. Amen.

From the Jacobite liturgy of St. Dionysius.

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THE QUESTION BOX

Q. Our Church has no organization for young people. We think we should have something. Whose responsibility is it?

A. The session. However, if the session doesn't assume its responsibility, the minister would probably be glad to have a Y.P.U. if interested young people or their parents were willing to help organize and lead it.

Q. Our daughter is planning a Church wedding in the early winter. We would like to invite her uncle, who is a minister, to officiate. How do we go about this?

A. You should discuss it with the minister and ask him to invite the uncle. It is correct and courteous, however, to have your own minister either assist, or take charge, with your uncle assisting.

Q. We notice that in some of the new Churches the communion table is at the back of the chancel, and in others there are chairs or a seat behind it. Which is correct?

A. Both, according to our tradition, and according to General Council interpretation at Hamilton in 1952. The table, out from the wall with a chair behind it is in the reformed tradition, coming from the Presbyterian Church. This was also a matter of controversy years ago in the Anglican Church. The table against the wall like an altar comes out of the Catholic tradition through the Anglican and Methodist Churches to The United Church of Canada.

Q. Does a man have to be a total abstainer to be an elder in The United Church of Canada?

A. No. The Church has officially expressed its desire that its leaders and people abstain, but there is no compulsion or law about it.

Q. Was Pastor Russell a very scholarly minister to be able to produce the new interpretations of Scripture, Jehovah's Witnesses believe?

A. No, he was neither a minister nor a scholar. Although he professed to be skilled in Greek, when he was handed a New Testament in Hamilton court years ago and asked to translate, he could not read the alphabet.

Q. We understand that our minister has been telling young couples planning marriage, that they should have a medical check-up and discuss personal things with a medical doctor. Do you think he should do this?

A. Yes.

Q. Does the United Church have any missionaries in South America?

A. No.

Q. Can you recommend a good church architect?

A. We suggest you write the chairman of the architectural committee, the Rev. O. P. Hossie, Trinity United Church, Kitchener, or the Home Mission Board.

Q. Is "Here Comes the Bride" a good Processional for a wedding?

A. Not for a Church wedding.

Q. Where can we find some good definitions to teach our children about God and the Church?

A. In *The United Church Catechism.* Your minister will have copies, or they may be purchased from The Board of Evangelism and Social Service, 299 Queen Street West, Toronto, for 5 cents each copy.

Q. Our minister has just retired at about age 70. We think he was ordained in 1923. About how much pension will he be getting from the Church?

A. We would have to have exact information to give an exact answer, but he will probably be receiving about $960 a year, based on $30 for every year of service.

Q. How much education does a minister of The United Church of Canada have to have?

A. The normal course is a three or four-year University course following matriculation, leading to a B.A. or equivalent degree, plus three years in a theological college. There is a special four-year course for older men, consisting of one year arts and three theology.

Dr. Baird Didn't Go

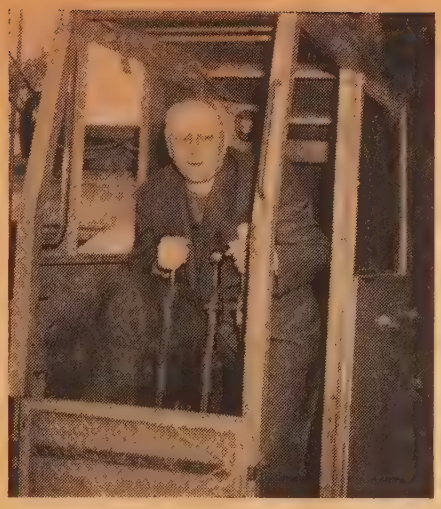
Train Derailed. Aided Catholic Engineer. Buried Second Victim

St. Paul's Church, Edmundston, N.B., wasn't represented at the sessions of the Maritime Conference. Dr. E. M. Baird was en route to Sackville when train No. 52 on the Edmundston-Moncton line was derailed, killing two people. It happened at a spot some distance from any settlement and when a priest was sought for the fatally injured engine-driver Albert D'Amours, Dr. Baird was the only clergyman available. He offered his services and was taken to where the man lay wrapped in quilts.

Mlle. Monique Martin, a passenger, writes: "The minister of the United Church recited the Lord's Prayer with the dying man and helped him to make his act of contrition. Mr. D'Amours then said, 'I thank God He allowed me to make my act of contrition before dying.' The wounded man was conscious for about three-quarters of an hour during which he spoke with those near him. Then he lost consciousness." Dr. Baird remained with the man until he was taken to Moncton on the relief train. This action by a Protestant minister made a deep impression in the predominantly Catholic neighbourhood."

The other fatality in the accident involved a member of his own congregation, so Dr. Baird returned home, conducted the funeral service and went to the place of burial a hundred miles away. He also found time to call upon the bereaved D'Amours family.

But he did not go to Conference.



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Speaking on behalf of the Board Directors, the Chairman, Mr. E. Bradshaw, said that in 1918 the la Sir William Gage appointed a Board purchase the Paterson property at O'Connor Drive, and under its directio established the first Home for Seni Citizens under The United Church Canada. At first there were twelve room These were increased by the erection of new wing in 1940. When the prese expansion is completed the building w provide 52 rooms, besides a common roo modern kitchen and spacious dining roo and accommodation for 60 senior citize (women).

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THE CHRISTIAN GOSPEL AND ITS WITNESS

By James R. Mutchmor. Five addresses delivered in The Upper Room Chapel, Nashville, Tenn., 1955. TIDINGS LECTURES ON EVANGELISM. The United Church of Canada is honoured in that Dr. Mutchmor was chosen to give the first of the TIDINGS LECTURES. Paper bound, 76 pages. $.50.

STORIES FOR GROWING

By Alice Geer Kelsey. A new (Pub. date Sept. 12) interesting series of stories from a well-known "teller of tales" for boys and girls. These are well-told old, old tales and stories that are new. Folk tales from far-away places and some from near home. 126 pages, 30 stories. $2.00.

A LAYMAN'S GUIDE TO PROTESTANT THEOLOGY

By William Hordern. Chad Welsh in *Saturday Review*, June 1955, says of this book: "Clearly explains the past forty years of Protestant Theology in language which any thoughtful reader can understand . . . explains the many movements . . . with no misleading over-simplification. The result — a curiously exciting book." 222 pages, non-technical language — layman, student, or minister can readily understand the basic emphasis—and the areas in which one tradition differs from another. Dr. Hordern, a native of Saskatoon, is presently Assistant Professor of Religion at Swarthmore College, Pennsylvania. $3.50.

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Book Reviews

"The Compact Bible"

Edited by Margaret Nicholson. (Toronto: McClelland & Stewart Ltd.) $5.00.

"Christian Faith Today"

By Stephen Neill. (St. Lambert, P.Q.: Pelican Books (Canada) Ltd.) 60 cents.

"The Years of Our Lord"

By Charles M. Crowe. (Nashville, Tenn.: Abingdon Press.) $2.50.

"The Screwtape Letters"

By A. C. Lewis. (Toronto: Collins.) 35c.

Reviewed by E. M. Cook.

These four books came to me all at the same time, and now I feel that I cannot evaluate them except in relation to each other. I had just read and seen pictures of a Bible Reading Marathon where members of a certain Church had read, in relays, the whole Bible, apparently, in public from the pulpit. Their tired, exhausted condition indicated no great spiritual profit.

Our generation needs to read the Bible. My experience as a teacher convinces me that any worthy means to that end is to be commended.

The Compact Bible, as it says on the jacket, "is a condensed version of the Bible which is not "edited" or "adapted" but which remains the essential Bible as it has been known, loved and quoted since it was translated into English and accepted as the Authorized Version in the days of King James."

It is an inviting book, in colour, size, format and arrangement. It is complete in that the contents are continuous with nothing that is essential left out. What is omitted is plainly indicated. There is a brief introduction to each book. It is a book any one need not hesitate to give nor any one be proud to own, and, if handy, will always invite one to pick up.

* * * * *

Why is the Bible so necessary? The answer is found in Bishop Stephen Neill's *"Christian Faith Today."*

In my judgment the author is a great scholar, a convinced Christian, whose knowledge and faith are enriched by long and practical missionary experience in India. Early in the book I gained the impression that this is a well-reasoned and eminently reasonable presentation of the case for the Christian Faith. This impression deepened as I read on until on the concluding page but one he says for me, "In the end a point comes when intellect has done its utmost and lays down its arms. Faith is an act of the whole man in his complex constitution of emotion, intellect and will, of feeling, thinking, and deciding. . . Intellectual exposition can only prepare the way; in the end the issue reduces itself to a simple 'Yes' or 'No,' 'I will' or 'I will not'."

For those who do not wish to be spoon-fed, who want to be shown or convinced, or who want to put solid reasoning under their conclusions or sermons or teaching, this book will not be a disappointment. And, believe it or not, it is a Pelican Book costing sixty cents only.

* * * * *

In *"The Years of Our Lord"* we listen to the preacher who, in seventeen sermons, covers the years of our Lord from the Incarnation to the Resurrection. The author is Charles M. Crowe, minister of Wilmette Parish Methodist Church, Chicago.

In the early part of the book I felt he was saying the obvious in an almost ordinary way, but in the later part which deals with the Passion, Trial, Death and Resurrection of our Lord, I was moved enough to imagine his congregation being moved as they heard his words and felt the impact of his personality.

Of *The Screwtape Letters* little can be said or needs to be said to make them more popular. Something like a quarter of a million copies have been sold. The best news is that they can now be bought for thirty-five cents.

The Dawn of Personality

By Emile Cailliet. (Toronto: McClelland & Stewart.) $3.50.

When Iron Gates Yield

By Geoffrey T. Bull. (Toronto: Hodder & Stoughton Ltd.) $2.75.

Hinges of Destiny

By Ralph W. Loew. (Philadelphia: Muhlenberg Press.) $2.75.

Reviewed by Honor Buttars.

The Dawn of Personality is the type of book that one underlines and marks and then re-reads in order to flavour the full significance of its phrases. The author considers that the two basic questions which man asks are: "What kind of a place am I in?" and "What should I do about it?" Man lives in a world where God manifests Himself in its every aspect, but even more so in a surrendered soul. "A man who chooses God in preference to a false ego shall become an Act of God." For this reason he can be no other than sensitive to the plight of his fellow man

and desirous of its improvement. A man sins when he becomes self-centred and cuts himself off from God. Personality to the author is of the highest importance. It is "the Living Truth at the heart of the Universe," and it takes its ultimate form in the surrendered, transfigured life. "A man's true destiny here on earth is to make himself at home in the landscape of true reality under God the Creator," so says Cailliet. The Bible is essential to this end. It is "the very core of our culture"; it interprets the human drama of the centuries in terms of the divine reality.

* * * * *

Geoffrey Bull was a young fundamentalist missionary attempting to carry the Christian Gospel into Tibet when he was caught up in Red China's invasion of that country late in 1950 and imprisoned in Communist China for three years as a British Imperialist spy. Like many other representatives of gospel sects, the author has that amazing ability of pouring out scripture passages to fit any event or incident, which leaves the more conventional if careless Church member and adherent somewhat overwhelmed. His references to Satan and Satanic power mark his religious persuasion, but despite all this, he reveals himself as a sincere, intelligent, likeable young man, whose religious fervour does not distort his excellent literary style. His writing is so well done that one rarely loses the feeling of being an eye-witness to the scenes and events that he describes. Even though he abhors Communism to the very depths of his evangelistic soul, he is not without a sense of justice and fair play towards his Communist captors, who so tormented him in their earnest propagation of their revolutionary ideas. His captive years are an unconsciously ironic commentary on man's frantic efforts to "save" other men.

* * * * *

Every preacher should read sermons, but he should not preach the sermons he reads. So runs the counsel given in one theological class room. From the reading of another man's sermons a minister checks his own, derives illustrative material and perhaps gets sermonic themes.

This is another book of sermons, of which there are many. I would not claim that it is the best. But the author does have what most great preachers have—the capacity to state the truth with freshness and originality. Here is one pungent sentence: ". . . all around this broken earth of ours there are tormented minds and fevered slaves crying out, 'I am hungry and I thirst.' It is to peoples such as these that shoddy men with vacant promises are coming with their sponges of vinegar!" Here is another, "Christ needs no monuments—he needs movements. He needs no legends in stone—he needs his story told by persons."

The book is not profoundly theological, but it deals with basic issues of the Christian faith, pertinent to the human soul and human society. The style of writing makes for easy reading.

The Living Faith

By Lloyd C. Douglas. (Toronto: Thomas Allen Ltd.) $3.75.

Reviewed by H. D. Ranns.

It is a good thing that sermons by Lloyd C. Douglas should be published for all to read. For out of the many who knew him as the author of *The Robe* and *The Big Fisherman,* and also as a film writer, how few knew anything of his reputation as a preacher. This book, *The Living Faith,* is the first selection of his sermons and addresses to be made. There is no introduction—no *signed* introduction, —to the book, but as the book is copyrighted by Betty Douglas Wilson and Virginia Douglas Dawson, his two daughters who wrote his biography, we may assume they made the selection from their father's manuscripts. It was a right thing to do.

His novels were fictionalized forms of his pulpit messages. Those who read many of his novels got his pulpit messages in a new form, and in a form more likely to catch the attention of the multitudes. Dr. Douglas knew this and it led to his retirement at the early age of 52 years to make his fame as a writer.

Beginning with the Sept. 15th issue The Chatter Box will carry "Chatter" on books received for review, on forthcoming publications, and on books and authors in general.

In this book there is not a great deal of what you may call the credal element. Dr. Douglas was a modernist in his faith, and in his sermon on "Five Years of Akron" he told of his faith — that religion and science are one, if God is God; that humanity is on the way up, by the grace of God, towards some exalted destiny; that we may add to our days through altruist service to mankind; and that belief in a life beyond this world is consistent with orderly thought on the present values and duties of our earthly life. This leaves out a lot of the Christian creed.

Dr. Douglas has no time for the idea that Christian doctrine and living is an easy and simple thing. He says, "You change your mind about the gospel as the sweetest story ever told, and decide that it is the *severest challenge* ever hurled at mankind." In that idea he preaches the gospel of Jesus Christ in severely strong terms in this last section of the book. He regards the gospel as the start of man's upward climb towards the good and Christly life he is destined to live on earth.

This book may be commended to all interested in sermon writing. The volume is excellent in its content and substance, it is fascinating reading and the best preaching of one who gained his fame in the realm of writing.

Alberta Golden Jubilee Anthology

By W. G. Hardy. (Toronto: McClelland & Stewart, Ltd.) $5.00.

Reviewed by L. V. MacKinnon.

This volume, bound in green and gold, was launched amid the verdure and sunshine of the merry month of May, while Alberta's floral emblem, the wild rose, was yet in bud. The richness of nature at this time finds its counterpart not only in the format but in the contents of the book. No pedestrian, factual recital, this, of formation and progress, but a living, pulsing picture of its people, past and present. For the men and women of today, Alberta's actual citizens, one hundred and six of them, chosen from the thousand would-be contributors, are at work in its pages. They endeavour to re-create for us "the romance of yesterday," dealing with the Indians, fur-traders, explorers, missionaries. Others treat of "the changing years," immigration, land-boom, ranching, mining. Then come personal notes on early days, graphic little word pictures of those formative years, of hardships unrealized by us, of courage unmatched. And finally the Alberta of today is portrayed in verse, picture and story.

It is exciting—as exciting as the country itself. Who that has seen the badlands near the Red river, the carpets of wild strawberries in the woodlands of "the Peace," the cacti on the Bench above the South Saskatchewan river, can fail to be intrigued? Who that has felt the fresh-washed air can fail to be revived? Or, if the air be tainted with the newer smell of oil, console himself by picturing the great refinery at work, seeming, at night, like a huge battleship alight on the wide, Alberta parkland, under a crescent moon.

If Professor Hardy's monumental work in making the province come alive in this anthology be acknowledged, no less must be that of Professor Glide, whose artistry in the notable black and white drawings and maps beautify the book. To the richness of Alberta in creative minds—painting, poetry, prose and fiction—this volume attests. . .

Books Received

We have received for review *The Church in Our Town,* by Rockwell C. Smith (Abingdon, $2.50), revised and enlarged.

The Gospel According to St. John, an Introduction with commentary and notes on the Greek Text by C. K. Barrett (London: SPCK—Can. Agents: Anglican Book Centre) $12.60, is a critical and theological commentary. Its author is Lecturer at Durham University.

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Religious news in brief

LEBANON

An appeal for the early solution of the Arab refugee problem has been made to the World Churches by the Near East Christian Council. The Council said the 901,000 refugees from Palestine are the "key to political peace, economic stability and social progress in the Near East." No permanent solution is possible, they stated, until outstanding political differences between Arab States and Israel are settled. World governments have a duty in co-operation with the United Nations to press for a solution.

SOUTH AFRICA

English people are disturbed by recent events in South Africa, Anglican Bishop Richard Ambrose Reeves told a Johannesburg audience. "They appreciate that there are a large number of English-speaking people who support the government's Apartheid policies," he said, "but what sets them thinking is that there are still more people opposed to it."

CANADA

Delegates to the 67th Assembly of the Baptist Convention of Ontario and Quebec in Hamilton were warned against an "invasion" of Southern Baptists from the United States. They are about to spill over the International boundary, engage in evangelistic and other work, and ignore the Ontario - Quebec body. Canadian officials were appointed to confer with the Southern Baptist Executive Committee on the "invasion" issue.

NEW DELHI

Miss Florence Taylor, United Church of Canada missionary, nursing school dean of the Vellore Christian Medical College in South India, has been awarded a Florence Nightingale medal by the International Committee of the Red Cross. The Indian Red Cross, in announcing the award, said it was made for "exceptional devotion to duty" and an "outstanding role in raising the standard of nursing in India."

SCOTLAND

"If Evangelism is to be successful we must look beyond the congregation to our homes, which are the heart from which flows the life blood of our spiritual life," said the Duke of Hamilton in his address as Lord High Commissioner to the General Assembly of the Church of Scotland. This statement was made when referring to the "Tell Scotland" Mission to Evangelize Scotland and the recent Billy Graham Crusade. At a crowded meeting of the "Tell Scotland" Mission Dr. Graham said the Church should "Spiritualize, visualize and evangelize."

LONDON

Dr. G. K. A. Bell, Anglican Bishop of Chichester, called for an effective international control and inspection of atomic and hydrogen weapons to bring about the eventual elimination of such arms of mass destruction.

Speaking at a United Nations service in Westminster Abbey attended by Queen Elizabeth and the Queen Mother, Dr. Bell said if more and more nations became involved in the armaments race the "terror of what might be" would increase "with disastrous consequences for nations and individuals." Existence then would be "nothing but a living death," he said.

ONTARIO

At Newmarket Canada's Quakers reunited after being separated into two groups since 1828 and three groups since 1881. After a five-hour discussion the Religious Society of Friends unanimously agreed on Reunion of the Orthodox, Hecksite and Conservative Meetings. The reunification, attended by Quakers from all parts of Canada and New York State, was described as one of the major developments in the 300-year history of the movement.

SOVIET UNION

The Russian Orthodox Church is receiving more applications for admission into the seminaries than they can possibly accommodate. "Applications for training for the priesthood come from all walks of life," said the Russian Orthodox Metropolitan Pitirim of Minsk and Byelorussia at a press conference in London. A group of eight Russian churchmen were guests of the Archbishop of Canterbury at Lambeth Palace.

"Seminary students are provided with their instruction, food and clothing without charge," the Metropolitan went on, "and in addition are allowed from 100 to 300 rubles a month." The Church is financed by voluntary contributions from its members, and pensions are provided for retired clergymen and their widows and orphans.

The Archbishop of Canterbury expressed the hope that the talks would lead to plans for further discussion, which would in turn lead to "a greater increase in understanding between our two Churches."

Tentative plans have been made to meet in Russia next year to discuss intercommunion between the two bodies.

Bay of Quinte

Reported by LAWRENCE TURNER

MEETING in the United Church at Port Hope, Ont., June 7th to 10th, the *Bay of Quinte Conference* of The United Church of Canada surveyed the work of the past year and planned for the future. Billetting, always a problem in a small town, was made easier by the helpfulness of the other denominations, who also took turns in providing meals for the delegates and rooms for committees. Nearby appointments also shared in providing billets and meals.

The opening communion service was conducted by the President, the Rev. H. C. Wolfraim. The memorial service recognized the passing of Revs. L. S. Throop, R. W. Street, George Mason, William McDonald, and E. W. Rowland.

Speaking of Overseas Missions on "Mission Night," Rev. George P. Bryce, for many years a missionary in India, described the changes that are taking place there and the challenge to the Church. Said Dr. Bryce, "Second only to the United Kingdom, Canada holds central place in the affections of the vast land with its teeming population." "By constitution," said the speaker, "every man is possessed of the right to profess, practise and propagate his religion." "This," he said, "constituted a great opportunity for the Christian Church."

Dealing with Home Missions, the Assistant Secretary of the Board of Home Missions, Rev. R. K. Elliott, said that 253 crusaders had gone out to the mission fields this summer, the largest number of student missionaries ever to go out. "The Church is erecting a new church building every twelve days," he said. He described in vivid terms the resurgence of redemptive work among the Indians. The Indian people, Dr. Elliott said, are increasing every year. This in itself intensified the challenge to the Church.

The devotional speaker was Dr. A. W. Blackwood, Professor of Bible and Preaching, School of Theology, Temple University, U.S.A.

Dr. Harry Tuttle, Secretary of the Board of Pensions, explained at some length the new pension set-up.

Dr. A. J. Wilson, a member of the Conference, made his final address as Editor of THE UNITED CHURCH OBSERVER. Reviewing the years of his office, he said that within the past generation the "Temples" and the "Fosdicks" have been replaced by the "Norman Vincent Peales"; the prophet has abdicated in favour of the psychologist and the counsellor has supplanted the crusader.

Two young men were ordained before a congregation that filled the Church, David John Henry Cook and Stanley Ewart Snowden. They were addressed by Dr. Blackwood on the subject "We are a Colony of Heaven."

The Committee of Evangelism and Social Service cooked the usual warm debate as it reported on gambling, drinking and other matters involving the application of the Gospel to modern society. An outline of the plans for the National Evangelistic Mission was presented to the Conference.

The new President of the Conference is Rev. D. H. Woodhouse, Arnprior, Ontario. The press reporter is Rev. Lawrence H. Turner, Kingston, Ont.

Manitoba

Reported by G. TAYLOR

FOR the first time in many years the *Manitoba Conference*, over 300 delegates strong, met in Brandon. There the congregations of First United with its minister, Rev. H. G. Rees, and St. Paul's United with its minister, Rev. J. C. Cronin, served as joint hosts. Rev. Jack Horricks of Brandon worked hand in glove with his fellow-ministers in entertaining the guests.

Rev. Hugh McLeod, of Knox Church, Winnipeg, the retiring president, handled the sessions of Conference with dispatch, humour, and a fund of stories, aptly pointed to hasten the business. In his retiring address he said "Christianity is the one force that enables man to pass from the seen world to spiritual adventure in the unseen world." The Communion Service which followed the address was observed with dignity and deep joy.

Rev. S. C. Studd conducted a Memorial Service on Tuesday evening, in honour of the ministers who had died during the past year. Later on that evening the Christian Education Committee of Conference presented a panel on the Task of Christian Education. Its members sought to present the fact that the C.E.C. as an arm of the Church was faced with the primary task of the Church, namely, spreading the evangel of Jesus Christ our Lord. The place of the Bible, Worship, Music, and the Family, as related to this task, were discussed with a real depth of understanding which did much to enrich our Conference.

Rev. F. J. Douglas of St. Andrew's, Elgin Ave., Winnipeg, was elected as the new President of Conference.

The Ordination Service was again, and as expected, the highlight of Conference. Eleven young men and one young woman were ordained. Rev. C. H. Best, Superintendent of Home Missions, preached the ordination sermon, choosing the Benediction as his text.

The Manitoba Conference was fortunate in its guest speakers this year. Rev. A. C. Forrest of THE OBSERVER conducted the noon-day devotionals, and Mr. Harold Arnup, Assistant to the Treasurer, did an excellent job of explaining why the present pension system had been instituted. He experienced rough going in trying to persuade the members of Conference that the suggested plan was the best. Further study is to be made.

Dr. E. E. Long's address — the main feature of the Thursday Evening Session, which was given over to a Commemoration of the Thirtieth Anniversary of Church Union, was a veritable mine of historical information about some of the personalities and forces which did much to lay the foundation for later Union. It was an enlightening and stimulating address.

Fair and Warmer

Conference at Union College, B.C.

Rain was falling and the Fraser was in flood when 70 ministers and W.M.S. workers gathered in Union College, Vancouver, B.C., for a Summer Conference. But the weather was fair and warmer in the study of "Man and Salvation" under Dr. Nels F. S. Ferré, School of Religion, Vanderbilt University, Nashville, Tenn., who was the main lecturer, assisted by Rev. W. S. Taylor, the Principal, with Professors G. M. Tuttle and R. A. Wilson of Union College and Professor F. Temple Kingston of the Anglican Theological College, Vancouver.

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Laymen

Things Are Happening

OTHER Church Boards may meet in stuffy Queen St. offices, Toronto, on wet days in spring or winter, but not the United Church Board of Men. The newly created Board held its first annual meeting on the beautiful shores of Lake Joseph, Muskoka, following the Elgin House Conference in June.

In between sessions the men went for a swim, sat in the shade, or even had a game of golf. Fresh from the inspiration of a third great "Elgin House," and the thrill of actually having to turn enthusiastic men away to the tune of 100 applicants, and the further thrill of already signing up men for the 1956 conference, the Board members tackled their work with relish.

Here is the report of the meeting in the words of Ralph Wilson, newly appointed Associate Secretary of the Board.

That First Meeting

Because the work of the United Church laymen has been increasing in importance, the last General Council reconstituted the committee as a Board, and provided for an associate secretary to share the work with Ralph C. Young, who has been secretary.

Dr. W. B. Cowan, Toronto lawyer and very active churchman, opened the first Board meeting by explaining this to the members. The Board took time out to congratulate their chairman on receiving a Doctorate from Mount Allison University. The LL.D. was a tribute to his leadership as a layman in the Church.

Ralph C. Young, Secretary, presented the report of the Executive and Staff in which he said: "The Evanston Report on the Laity declares: "Clergy and laity belong together in the Church; if the Church is to perform her mission in the world, they need each other. . . It is the laity who draw together work and worship; it is they who bridge the gulf between the Church and the world, and it is they who manifest in word and action the Lordship of Christ over that world which claims so much of their time and energy and labour. This, and not some new order of organization is the ministry of the laity."

The remarkable growth of the work of the Board of Men of The United Church of Canada has been more rapid than in some other communions because of the splendid relationship there is in our Church between ordained ministers and lay members. Equal representation in the Church courts tends to develop responsibility.

The Board of Men is helping enlist, inspire and train a fast growing number of Church members for more effective service in the Church and for more zealous witness in daily work and community life, and thus fulfil the objects of The Board of Men as revised by the Sixteenth General Council to be:

(a) To grow in our knowledge and love of Jesus Christ and in our devotion to His way for us;

(b) To increase our understanding of, and loyalty to, the Church and its work;

(c) To develop an effective programme of Christian Service including Stewardship and Personal Evangelism;

(d) To give encouragement and practical assistance to work among the youth of the Church and community;

(e) To be increasingly aware of our responsibility for Christian witness and the extension of the Kingdom of God throughout the world.

Conferences Well Attended

A very brief glance at some of the accomplishments indicates—there has been progress in meeting these objectives.

Over 30 Presbytery Men's Councils or Committees have been established and have undertaken significant projects as: Training Sessions for Elders and for Stewards, Laymen's Training Courses, one-day or week-end Forums on Churchmanship, Organizing Speaker Pools, Assisting Men's Groups, Building and improving Summer Camp facilities, Conducting Men and Mission Rallies, Supplying Speakers for Laymen's Sunday.

Regional Conferences for men were held at Berwick (Maritime Conference) (100 men), Limberlost Lodge (Toronto Conference) (90 men), McMaster University (Hamilton Conference) (126 men), Alma College (London Conference) (120 men).

The Second National Conference of men was held at Elgin House, where 240 men received real inspiration from Dr. John Oliver Nelson under the theme "Every Occupation a Christian Calling." That the Elgin House Conferences are filling a need and making an impact is indicated by the fact that approximately 100 men had to be turned down because of lack of accommodation. The Board gave serious consideration to what can be done to meet this need in 1956. Several ideas were advanced which were referred to a committee for study. Already there are two registrations on hand for 1956.

31,874 Men

There is a growing number of Men's Clubs enrolled with the Board, and at the end of 1954 the number totalled 685 with an aggregate membership of 31,874. This compares with 27,485 at the end of 1952 (the last available figure). Of the 685 clubs, some 385 are enrolled directly with the Board of Men. They have various names as United Church Men, Brotherhoods, Men's Associations, and Men's Clubs. Their programmes have a strong emphasis on worship education and projects. Groups range in size from six to 150 or more members.

Another approximately 259 of the clubs are AOTS (As One That Serves) Service Clubs chartered through the AOTS Department of the Board. The AOTS is the recommended pattern for the Service Club type of organization within the United Church. Monthly dinner meetings are held. Every member is on a committee and committees such as Boys and Youth, Community Service, Educational, Public Relations, Finance, etc., are expected to function between club meetings.

The AOTS Department also reported steady growth with seven new District Councils being organized. A new development during the past year was the organizing of the District Council officers into Provincial Councils in British Columbia and Ontario. The Second National AOTS Convention at Calgary in June 1954 gave 215 men inspiration and guidance for local Club work.

Woman's Association

Manitoba Conference W.A. had two delegates from Flin Flon and Lynn Lake in the Hudson Bay Presbytery. President of Conference, Rev. F. J. Douglas, stressed the dependence of the Church on the women for tremendous tasks, particularly in the new areas—care for aged, Church extension, welfare, and manse furnishing.

W.A. Presidents—British Columbia, Mrs. K. W. Kinnard; Alberta, Mrs. T. M. Dyer; Saskatchewan, Mrs. H. H. Best; Manitoba, Mrs. E. J. Sward; Bay of Quinte, Mrs. W. T. Elliott.

Kent Presbytery W.A. are inviting new Canadians to attend meetings, and demonstrate native crafts.

Dauphin, Weyburn and Essex Presbytery W.A. meetings placed emphasis on preparation for the National Evangelistic Mission.

Birtle Presbytery were told of conditions among Indians, by Mrs. J. Wiggins, Arrow River.

Edmonton Presbytery Rally sent the Attorney-General a Resolution asking that Lord's Day Act be enforced in all details.

Can't Let Them Down

"WE Simply Must Not Let the Missionary and Maintenance Fund Down!" This is the headline on a recently received letter, which continues:

"We must not neglect the great opportunity which is ours at this time to see that those who are coming to our land of rich promise and security do find that for which they are longing. It is the duty and privilege of the Conferences, though they exceeded last year's givings, to exceed them a little more. So, I send you a special contribution of $100 to be credited also to ..... congregation.

"Do not let up on your appeal. We must go beyond the five million mark, and we can do it."

A comparative statement of the givings by Conferences to August 16th, 1955, is as follows:

	1954	1955
Newfoundland	$ 15,444.38	$ 14,907.02
Maritime	151,175.40	165,766.01
Montreal and Ottawa	209,214.61	211,514.78
Bay of Quinte	134,648.11	138,449.43
Toronto	395,004.76	387,864.91
Hamilton	259,178.90	276,009.04
London	221,159.85	205,942.13
Manitoba	109,156.18	110,575.20
Saskatchewan	91,805.15	87,639.05
Alberta	107,725.18	110,347.52
British Columbia	118,614.86	133,801.50
General Donations	10,528.54	11,179.20
Total	$1,823,655.92	$1,853,995.79
1955		$1,853,995.79
1954		1,823,655.92
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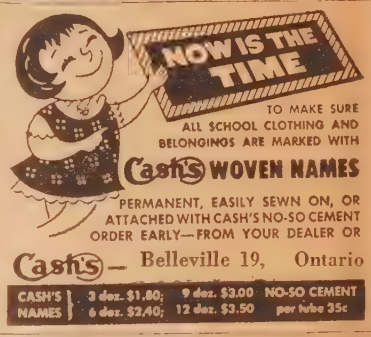
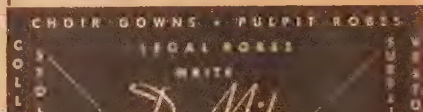


Best Wishes to the New Observer



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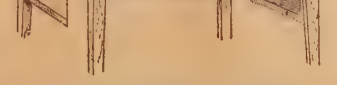

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People

Dr. R. F. Schnell, Professor of Old Testament and Bursar in St. Andrew's College, Saskatoon, Sask., has been appointed Principal of that College. He assumed his new duties August 15th.

Dr. J. B. Corston, Principal of St. Andrew's College, Saskatoon, has resigned to accept appointment to the Chair of New Testament in Pine Hill Divinity Hall, Halifax.

"The Personality of the Week" in *The Calgary Albertan* not long ago was *Rev. H. D. Marr,* United Church minister, who has spent many years in the service of the British and Foreign Bible Society in Alberta. On his retirement in 1934 he was honoured by being made District Secretary Emeritus, and at its meeting last spring the Bible Society made him an honorary life governor.

"Brooksie's" lovely voice is an inspiration to the Cedar Park (Que.) congregation, so on her eightieth birthday the choir honoured her at a party, presenting an orchid corsage and jewellery, an illustrated scroll complete with poem and signatures of the group. *Mrs. R. S. Brooks* sang in Old Country choirs and in a number of Churches in Montreal before going to Pointe Claire to make her home with her daughter, Mrs. Stan Wade. Mrs. A. Winters, who retired from the choir last year and has known Mrs. Brooks for 42 years, was presented with a corsage.

Rev. Norman McNairn of Philadelphia has been called to be Assistant at Rosedale Church, Toronto. Mr. McNairn, formerly of Hamilton Conference, did post-graduate work at Union, N.Y., and served The Presbyterian Church, U.S.A., in Rochester and later in the Department of History at Church Headquarters.

Rev. R. F. Schnell
Principal St. Andrew's College

A Passing Salute

Church Honours Ordinand

Rev. Ralph B. Johnson

Ninety-two young men and women were ordained at recent Conferences of the United Church, and left the protected halls of their colleges, and familiar environment of home, to enter a new stage of their careers.

Most of them went to their first Churches. One went as a missionary overseas; several went abroad to do post-graduate work.

All of them were members of a home Church somewhere. And there was quite a difference in the treatment accorded the ordinands by the congregations which contributed them to the ministry.

Some scarcely noticed the event. Their sons went forth to a ministry usually in a remote part of the land without so much as a "Good-bye and God bless you."

Other Churches, ministers, sessions, entire congregations marked the event with a special service, a party, a gift, a new gown or a cheque, so that the young man or woman would always remember that the prayers and good wishes of the Church where he was born and nurtured were with him, and would continue with him.

Inwood United is a small active Church in the London Conference on a three-point charge. This year it was one of the 92 preaching-points out of 6,000 and more that had an ordinand. And their ordinand, the Rev. Ralph B. Johnson, brought distinction to Inwood, for he ended his courses after taking high marks all the way through Western and Queen's by winning a final scholarship which enabled him to proceed to Andover Theological Seminary for post-graduate work.

Ralph sang in the choir, taught Sunday School, was President of the Y.P.U. in Inwood. And when he was ordained, the Rev. J. B. Townend, and the Rev. J. C. Britton, and the Rev. Carlyle Husser, present and former ministers of Inwood, were there to assist in the laying on of hands.

After the Conference was all over, Inwood had a party, with speeches, a miscellaneous programme, and an envelope full of money handed to the young minister to help him on his way.

Across the country many such parties were held. And also across the country some Churches took no notice.

Seven Years for Rachel

Methodist Conference in Britain Changes Regulations

W. J. RONALD TUCKER,
Derby, England

A special committee set up to enquire into the present regulations whereby a ministerial student and probationer is not allowed to marry, reported to the recent Methodist Conference in England. Until recently a man offering for the ministry knew he had seven years to wait before he could marry, which often meant a man was nearing thirty. Conference by a large majority will abolish this age-long rule as from next year. In addition, the college course has been extended from three to four years.

New President

The President, Dr. Leslie Weatherhead, a Methodist minister serving a Congregational Church (The City Temple), which is worshipping in a Presbyterian Church, in his address made headline news with his statement that much present day Methodist preaching is inadequate, that there are in many communities more Methodist Churches than is necessary, and that the work ought to be concentrated into one and the others closed. There is, of course, a great deal of truth in the statement about the Churches, but I do not believe that closing them is always the first step towards revival. And is our preaching inadequate? An acquaintance of mine who travels around the country declares that the standard amongst both ministers and lay preachers is much higher than it was.

Talks with Anglicans

One item not on the official agenda, but which caused a great deal of discussion in private, was the decision of the Convocations of Canterbury and York to commence talks with the Methodist authorities on the possibility of bringing the Church of England and the Methodist Church closer together. Whether anything will come of this remains to be seen, for such doctrines as the Apostolic Succession and Baptismal Regeneration are not acceptable to Methodists, who are used to a far more democratic form of government than the Anglicans. Most Methodist ministers "get on" well with Anglican clergymen who are of the Evangelical and Broad sections, but find the Central and Anglo-Catholic brethren somewhat difficult. Some are quite friendly but make it obvious that they regard us as being "highly irregular" both in our "orders" and Church life, whilst others are not even friendly and pass by on the other side. Unfortunately the Anglo-Catholic element is strong and gaining ground.

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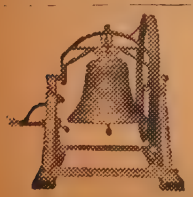
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"Our Fathers Came"

To Manor

Twenty pioneers of fifty years ago sat at a special table centred with an Anniversary Cake at the Golden Jubilee of *Knox Church, Manor, Sask.* The congregation had worked on the project for over a year doing much renovation and redecoration to make the Church beautiful to welcome back the pioneers and former members. Everybody enjoyed the reminiscences of those who had come to the area when the Province was newly formed and had helped build the Church. Rev. Allan Logie of North Battleford, a former local boy, was guest speaker on Sunday and conducted the dedication service when a light oak communion table, the gift of the W.A., was presented by Mrs. George Thornton and unveiled by Mrs. A. Hill and Mrs. Kennett. Larry Harrison, on behalf of the Y.P.U., presented a Pulpit Bible. At the evening service Mr. Logie paid tribute to the pioneers who came "O'er the trackless ocean" to the Prairie Provinces of Canada.

To Ottawa

To honour the life and service of former members of *First Congregational Church, Ottawa, Ont.*, a memorial presentation of a Communion Service was made to First United Church, jointly by Miss Maude Mumford and Miss Edna Shearman. One section was inscribed to the memory of Mr. and Mrs. Charles Mumford, who came to Ottawa from Montreal in 1873 and were officers in the Church organizations; the other was in remembrance of several relatives: Mrs. Shearman, her mother active in W.A. and W.M.S.; her sister, Grace, interested in and serving the musical life of the Church; her aunt, Miss Henrietta Wood, Secretary to the Canada Congregational Woman's Board of Missions in 1886, a Life Member, enjoying sixty-five years' service in the W.M.S.

Dr. Hugh M. Rae received and dedicated memorial gifts at the summer communion service.

To Dorchester

Former pastors and members as well as special guests joined the congregation of *Dorchester (Ont.) Church,* Rev. G. G. Pickell, minister, to celebrate a century of service in the community. Miss Annie McCallum, long time active member, lit the candle on the Anniversary Cake, which was cut by Mrs. G. J. Kerr, widow of a former minister. Deciding for Union in 1925 the majority of Presbyterians, with the Methodists joined to form one United Church in 1927. The large congregation of the morning was repeated at night and the attendance at the Garden Party was excellent.

The little church at Hazel Bluff, Sask., in the valley of Little Cut Arm Creek, marked its Golden Jubilee with special services conducted by Mr. John Porter, Lay Supply.

To Saskatoon

On the Sunday for Prayer and Remembrance of pioneers in Saskatchewan, a bronze plaque was unveiled on the south wall of Grace Church, Saskatoon, and dedicated by the Rev. A. A. Hamilton, representing Presbytery.

The wording of the plaque reads: "This site was purchased for Church purposes from the Temperance Colonization Society, May 5, 1884. Saskatoon's first Church was erected here in 1892."

The ceremony was held following the morning service at Westminster Church, where both congregations were worshipping, the service conducted by Dr. R. C. Chalmers, Interim Minister of Grace Church.

Members of the Saskatoon Old Timers' Association were in attendance. Alderman John Cairns represented the City Council and unveiled the plaque. The plaque was officially presented to the congregation by Mr. Wilson G. Matthews, President of the Men's Club of the congregation.

Considerable credit for commemorating the religious foresight of the pioneers in this way is due to the former minister of Grace Church, Dr. T. R. Davies, who completed his ministry in Saskatoon on June 30th.

To Duval

A photograph of *Edward W. Du Val,* in whose honour the town was named, marked the Jubilee celebration at Duval, Sask. A gift of Mr. Justice Du Val of Winnipeg, a brother, the picture was unveiled by Mrs. J. F. Pawling, a pioneer, at a service conducted by the student minister, Carl Duggan.

To Cambray

To honour the memory of his brother, the late William M. Everson, who had been a life long member of the *Cambray, Ont., Circuit,* active in Sunday School and official Board work, the Rev. J. F. Everson of Belleville presented a quarter-cut oak Baptismal Font to the congregation.

"Summer Hath Its Joys"

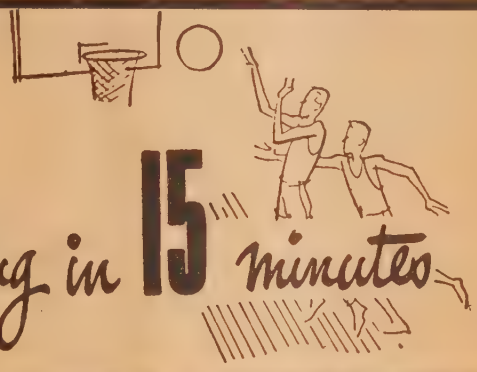
CAMPSITES of the United Church in all Conferences were filled during the summer by one group after another. The *Quin-Mo-Lac Camp* on Moira Lake near Madoc in the Bay of Quinte Conference was no exception. Directed by Rev. Lloyd Shorten and led by thirty leaders, accommodation for one hundred boys was provided, but had to be extended as 120 boys came, and many were turned down. Through the camping period they carried out a programme that covered all phases of Christian Education.

The *Cedar Lodge Camp,* Lake Memphramagog, Que., in its boys' sessions used as central theme "Get Right With God." Fifty-five boys out of a total 65, signed decision cards, and 11 showed their intention of becoming ministers of the Church. Rev. G. P. Gregersen was Director.

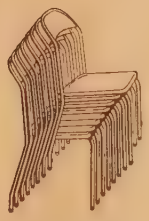
A new venture in the Maritimes, a *Christian Family Life Camp,* was held at Berwick before the regular encampment. Plans are already being made to increase enrollment and improve the programme towards a better understanding of family living.

At *Kippen and Varna* in Huron Presbytery two Vacation Schools were held during July with large registrations. The ministers, Rev. N. McCleod and Rev. T. J. Pitt, were directors, assisted by excellent groups of teachers.

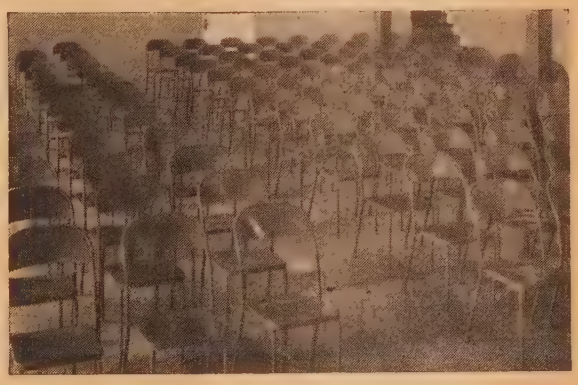
Bare Floor to restful seating in 15 minutes



Stacking Chair



Stacking Chair Stacked



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We Found It In Virginiatown

To The Editor:

"After the most terrible war in history . . . people without a country started to look for a new home. Canada with its people, form of Government, climate and way of life seemed the most promising for us. . . We, the so-called lost generation, had a chance to start life again. We were envied by a lot of less fortunate people, who without their fault had to remain behind.

"After our arrival here we found ourselves together with all the other immigrants struggling with all kinds of difficulties. We faced a country in which everything was different from continental Europe, lacking the most important tools —the English language and helping friends. . . . To facilitate the process of integration various organizations contributed. The most prominent among all was the Christian Church, starting with the faith which we had in common. For most of us the United Church was the most advanced interpreter of our faith in this country. After the natural shyness was conquered and the first services attended in the Church at Virginiatown we had proof that our belief was right.

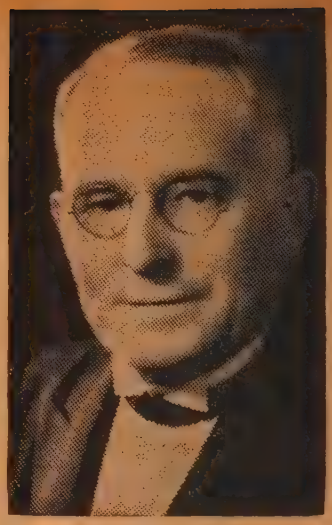
"We were warmly welcomed to the Church and from this moment we ceased to be the complete strangers. This could not have been accomplished without the generous help we received from our Canadian friends, who volunteered for a wide range of activities, starting with English Lessons for ourselves and our families and panel discussions, to musicals and social gatherings in which both Old-Timers and New-Canadians took part. All this brought us closer together. Above all the never tiring efforts of our beloved minister, Rev. R. Bartlett, helped us to find a new home and friends after all those years of unrest.

"A miracle of modern times had taken place. Under the guidance of Christ, our Saviour, foes of past years met to live as friends together."

Max Schaetzler.
Ernest Hahnel.

A Thankful People

The congregation of *Northminster Church, Calgary, Alta.*, newly erected at a cost of $100,000 to serve the growing area north of the city, gathered to give thanks for the generous contributions amounting to approximately $5,000 which made possible the furnishing of the sanctuary and schoolrooms. The gifts were acknowledged and set apart for the worship of God. Rev. H. R. McGill, minister, conducted the dedication service.



Rev. W. T. Young.

Hail and Farewell

Retiring from the ministry *Rev. W. T. Young*, for the last fourteen years pastor of Norwood Church, Edmonton, Alberta, was honoured by the congregation at a reception. An amusing life sketch (imaginary) of Dr. Young's youth in Ireland and pioneering days in Alberta was followed by tributes of appreciation and expression of the high esteem in which he is held, and the presentation of a generous cheque. Gifts were given to Mrs. Young and Miss Olive Young. Dr. Young will act as assistant pastor of Metropolitan Church, Edmonton.

* * * * *

A new minister, *Rev. J. Berry Armstrong*, formerly of Lindsay, was inducted as minister of the Cataraqui Pastoral Charge by Rev. E. D. Snelgrove, Chairman of Kingston Presbytery, assisted by Dr. George Brown.

In the Ganges, B.C., Church friends gathered to say farewell to *Rev. J. G. Bompas and Mrs. Bompas*, who are retiring and leaving for Victoria where they will make their home, after forty years in the active ministry, serving in China, in the Prairie Provinces and British Columbia. A nest of tables and a name quilt to Mrs. Bompas, and a well-filled wallet to Mr. Bompas were the gift of the congregation of Salt Spring Island Church.

The newly-elected President of the Alberta Conference, Rev. Dwight Powell, was present and brought the welcome of the Conference to *Rev. John Muir*, a minister of the Church of Scotland, who was officially appointed Stated Supply at Trinity Church, Fort MacLeod, Alberta. Coming to Canada with Mrs. Muir to be near their daughter at Nanton, Mr. Muir offered his services to the Alberta Conference.

* * * * *

"The Highlights of My Life" was the subject of the address by *Rev. R. A. Whattam* when concluding his active min-

istry as assistant pastor of Fairlawn Ave. Church, Toronto. Mr. Clare Fallis, Chairman of the Committee of Stewards, and Mr. Harold Hawten, Chairman of the Pulpit Supply Committee, presented him with a cheque, the equivalent of two months' salary.

* * * * *

The President of the Montreal and Ottawa Conference, Rev. T. D. F. Everett, was present in the Coaticook, Que., Church to welcome *Rev. Frank S. Cant* as he was inducted into the charge by officials of the Quebec-Sherbrooke Presbytery.

* * * * *

A farewell party was given *Prof. John Halla* prior to his return to India, by St. John's Church and Sunday School, Georgetown, Ontario. The minister, Rev. M. G. McFarlane, having told of Prof. Halla's desire to procure a radio, the Sunday School bought it for presentation by Mr. Ernie Forgrave, Superintendent. At the same time Linda Whitmee, on behalf of the C.G.I.T., presented a gift of money to be used by a Christian girl of Indore High School as a scholarship.

Church Attendance

In order to promote attendance of children and young people at the Church service following Sunday School, a record was kept by the Sunday School teachers and a special service of recognition was held in the *Wyevale and Waverley, Ont., Churches,* Rev. W. A. Glazer, minister.

GUARANTEED WAGE

(*Continued from page* 13)

Church would be accepted as courageous and timely. *But now is the time to speak, not after the battle has been won.*

* * * * *

The Social Gospel is still a living message. Of course man is a sinner, and bad men cannot build a good world. God's kingdom will be established not through the efforts of men but by a mighty act of God. Nevertheless men or institutions which stand idly by in the great struggle of the disinherited of the earth to secure for themselves and their children some share in the material blessings which God has provided on His earth, have forfeited their right to be heralds of that kingdom.

The message from the World Council of Churches at Evanston addressed this question to the congregations of the member Churches: "It is not enough that Christians should seek peace for themselves. They must seek justice for others. Great masses of people in many parts of the world are hungry for bread and are compelled to live in conditions which mock their human worth. Does your Church speak and act against such injustice?"

No one should speak on Labour Day 1955 until this question is answered.

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2. Encourage large industries to use slack time for production of small parts which are now purchased from small plants, thus destroying these small industries.
3. Hiring of new employees would be less attractive than overtime even at premium rates.
4. It is impossible to eliminate completely seasonal employment. The same end can be accomplished by liberalization of unemployment insurance benefits.
5. Piece-meal introduction would be serious.

(Dr. Forster in "Fellowship or Fission" annual report of the Board of Evangelism and Social Service)

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OBSERVER STORY

(*Continued from page* 12)

as much courage as it is accustomed to turn its critical eyes on the social and political trends of the nation.

The Every Family Plan will go on, but it has met a severe roadblock in the postal regulations which make it necessary to require signatures of 75 per cent. of the membership of a congregation's families before enrolling them. Well-organized congregations are still signing up; but where there is luke-warmness this detail can be made an obstacle.

Not many people seem to understand that the few thousand families who have not yet signed the cards are a very substantial handicap to the paper, costing about $12,000 a year. For example, the postage bill recently, to mail 112,546 copies of THE OBSERVER to families who had signed the cards was $263.00. To mail them to 25,673 who had not signed cost $513.46.

This first issue under new editorship will have an altered format. Some would like glossy cover and better paper. To do this at the present time is too costly. Effort and some expense will go into reorganizing and improving as much as possible the editorial matter. Technical changes will have to wait increased revenues.

ENIGMA

(*Continued from page* 9)

2,400 per Church, and London, Ontario, has one such Church for every 2,000. The truth is that the Coastal West has fewer men and Churches by far than older sections of the country.

We asked a Vancouverite once about their many parks, and playgrounds, suggesting that they must add greatly to the taxes. "Leave us our places for our young people and children, and we will look after the taxes," he said. That's the spirit of the Western people. It is seen in the response to the Union College campaign, the building of the Burnaby Home, the Church Extension drive, and the success of Wells-lead fund-raising efforts.

But the United Church has had laid at its door the major responsibility and opportunity for the spiritual life of the province. It's been doing a good job, but there is so much yet to be done.

You look back from a beautiful curved street in the Capilano Highlands, across Burrard to the great city, and out towards the magnificent rolling acres (by which some wise men saw that the University received a tremendously rich endowment), and you think how the blessings of God and the wisdom of man have been combined here. And you look out to the sea, and back into the magnificent wealth of the mountains and forests, and you think of the limitless possibilities. So can it be with the religious future of British Columbia!

It deceives you. It looks so magnificent, and some of it so adequate and complete. Its people are so poised and so friendly. But British Columbia is still a pioneer province and its Churches must not forget it. Its known history has been short. Its future can be great.

Pulpit Vacancies

Laurel pastoral charge, Dufferin-Peel Presbytery, pulpit is vacant. Interested ministers write Vince Walker, Laurel, Ont.

West Howe Sound, four-point pastoral charge, will be vacant Sept. 1st. Interested ministers please write George A. Marsden, R. R. 1, Gibsons, B.C.

Lacolle-Clarenceville, three-point charge, will be vacant Sept. 15, 1955. Interested ministers please write Mrs. J. Lawrence Van Vliet, Lacolle, Que.

Priceville, Ont., pastoral charge is vacant. Interested ministers or student write Rev. John Kell, Durham, Ont.

Will Autograph Books

Dr. Archer Wallace will be in our Book Store on September 22nd, to autograph copies of his most recent book, *In Grateful Remembrance,* which contains messages of comfort and assurance for the bereaved, and is an excellent aid to ministers for the conduct of funeral services.

All who can come are invited to meet Dr. Wallace. Others who would like to have an autographed copy of his book may order it by mail, and we shall have him sign it on that day.

Dr. Wallace's earlier books are advertised elsewhere in this issue of THE OBSERVER. Also, he will appear on Television for The United Church of Canada as announced.

C. H. Buchanan
The Book Steward.

Vankleek Hill pastoral charge became vacant September 1st, 1955. Interested ministers please write Mr. E. V. Durant, Box 212, Vankleek Hill, Ontario.

Retired supply required, new one-point pastoral charge, St. Luke's, Sarnia. Apply to Ronald Simpson, 839 Talfourd St., Sarnia, Ont.

The Fitzroy pastoral charge in the Montreal-Ottawa Presbytery is now vacant. This is a four-point charge, three preaching points per Sunday. Interesting ministers please write to Douglas R. Story, Galetta, Ont.

Wiarton two-point charge, Bruce Presbytery, vacant. Interested ministers please write I. L. Inglis, Box 248, Wiarton, Ont.

Windermere-Rosseau four-point charge in the Muskoka Presbytery became vacant June 30th. Minimum salary. Interested ministers write to Fred Aitken, Secretary, Windermere, Ont.

Tupperville, Ont., pastoral three-point charge, Kent Presbytery, vacant Sept. 12, 1955. Interested ministers please communicate with Mr. Herman Daly, R. R. 3, Tupperville, Ont.

Kirkhill, one-point pastoral charge, Glengarry Presbytery, is now vacant. Interested ministers write Kenneth MacCaskill, R. R. 1, Glensandfield, Ont.

Glenboro two-point charge requires the services of an ordained minister commencing Sept. 1st. Write for information to Duncan McKay, Glenboro, Man.

Trinity United Church, Smooth Rock Falls, becomes vacant October 31, 1955. Interested ministers write E. S. Fells, Smooth Rock Falls, Ont.

John Street United Church, Sault Ste. Marie, Ontario, Algoma Presbytery, vacant September 1. Interested ministers please write Ronald Mann, 411 McDonald Ave., Sault Ste. Marie, Ont.

Ministers' Addresses

Rev. Gillies Eadie, Point Edward, Ontario.

Rev. H. V. Ellison, R. R. 2, Beamsville, Ontario.

Rev. E. E. Pugsley, 282 Lauder Ave., Toronto, Ont. Phone OL. 6495.

Rev. J. T. Stephens, 670 Kyle Court, Hill Top P.O., White Rock, B.C.

DEATH NOTICES

Our new policy to publish Death Notices only in our columns makes it imperative that these should reach us without delay.

"We Will Remember Them"

Rev. John Arthur McConnell, Winnipeg, Man., died May 11, 1955. A graduate of Queen's, he served the charges of Roslin and Thurlow, and Vernon, Ont., Killarney, Ninette - Bellafield and Dunrea — which included a Chaplaincy of the Tubercular Sanatorium — and Little Britain. On retirement in 1938 he continued to supply the charge until 1948. His wife, the former Cora Duncan, predeceased him in 1945. He is survived by three children: Arthur Keith McConnell, Mrs. C. A. Nelson and Mrs. L. Coddington; three sisters and two brothers.

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ORGANIST - CHOIRMASTER wanted for Holy Trinity Church (Anglican), Edmonton, Alberta. Should be interested in boys, girls and senior choirs. Two-manual Casavant. Address — Churchwardens, 8324 101 Street, Edmonton, Alta.

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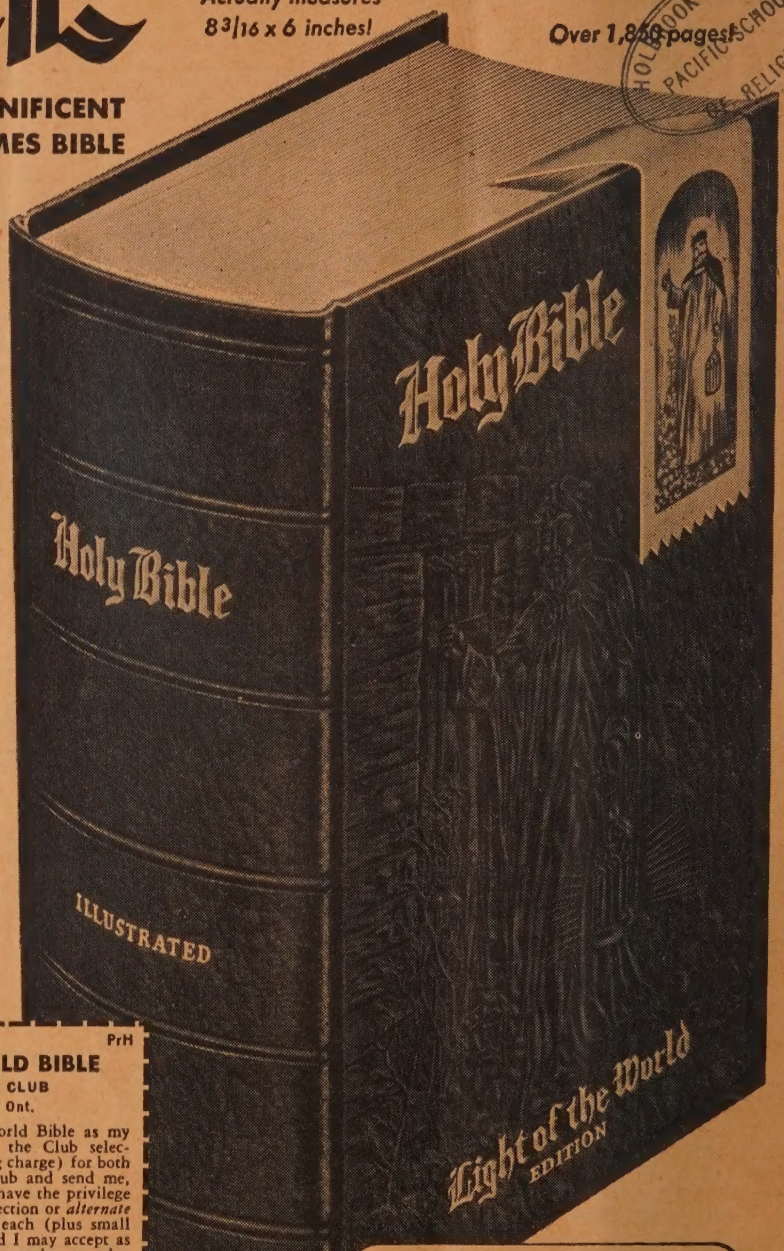

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